The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

RHYMES FOR THE PARISH.

THE LAST HOME.

Hark! the bell, with lengthen'd toll,
Tells us of some neighbor's soul,
From its dwelling-place of clay
Call'd to meet the judgment-day;
Tells of tears of sorrow shed
By the living for the dead.

See the mournful train appear,
Following, slow and sad, the bier;
Hark the burden'd sob and sigh
From the group that's standing by,
While the solemn truths are heard,
Read from God's appointed word.

"Earth to earth"—and "dust to dust,"
Blessed they the Lord who trust;
Be they young, or be they old,
If in Life's blest Book enroll'd,
Joyful shall they leave the tomb,
When he calls his people home.

Cease, ye mourners' coaxe your tears:
Who those sacred words that hears,
And believes that Jesus died,
And for sinners satisfied,
Turns in hopeless grief away,
Or on earth would seek to stay?

To your homes in peace repair;
Call upon the Lord in prayer,
Falling lowly there before Him,
On your bended knees adore Him.
Then in resignation rise,
To seek a mansion in the skies!

THE TRUE METHOD OF GIVING CATECHETICAL INSTRUCTION.

We copy the following extracts from Bishop Eastburn's Primary Charge on the subject of CATECHETICAL INSTRUCTION. The Bishop of Massachusetts in this Charge having direct referred to the authority by which he considers "instructing the children in the Catechism," is made an imperative duty upon all our clergy, proceeds to enquire into the causes which have operated to bring this "good old custom into neglect." The *first* cause, he considers "the establishment of Sunday schools." In this connection, however, he adds: "In mentioning these blessed institutions in connection with the evil to which your attention is now invited, I shall not be suspected, I trust, of any endeavor to lessen them in your esteem; or of losing from memory the incalculable benefits, which, through their instrumentality, have accrued to the world. They deserve to be enumerated among the most powerful auxiliaries to ministerial teaching, which the wisdom of man has devised. They come pre-eminently within the scope of that exquisite description of mercy, that 'it blesseth him that *gives*, and him that takes:' for, while thousands of tender minds and hearts have been led to Christ, by the assiduous laborers in this interesting field, these laborers themselves, in the very act of communicating heavenly knowledge have received untold spiritual riches." * * *

"Before the formation of these admirable spiritual nurseries, the parochial incumbent made it a portion of his regular duty to give instruction, at certain seasons, in the authorized Catechism of our Church. But when, in process of time, this new form of teaching began to prevail, the Clergy, finding, in the Sunday-school teachers, a band of devoted, and, in many cases, competent assistants, in the work of directing the young mind, by degrees transferred the care of their little ones from themselves to others."

Another reason assigned by Bishop Eastburn for "the general neglect of instruction in the Catechism," is a growing distaste for the duty in the minds of the clergy, "from the mechanical and rapid manner in which they have accustomed themselves to perform this interesting work."

A *third* reason noticed is "the great increase during recent years, of the labors of the parochial clergy."

This undoubtedly has operated more than any other cause to bring about the evil which the Bishop mourns. He considers it a settled point, however, that all pastors should give catechetical instruction to the children of their care, and thus proceeds to describe the method in which this can be most successfully done.

"In order to give life and interest to examinations in the Church Catechism, it is manifestly of the highest importance that, in the first place, the questions asked on these occasions *should not be confined to the simple letter of the book.* This compendium, admirable as it is, is yet chiefly admirable in this,—namely, that its statements are so many pregnant hints, forming the basis of oral instruction to an almost illimitable extent. When the minister of Christ, then, meets the young lambs of his flock assembled before the chancel rails, he has an opportunity, with the Catechism in his hand, for questioning them on every possible topic, which is contained within the wide range of heavenly truth. The comprehensive treatise before him suggests inquiries on anything, and every thing, important for a Christian man either to believe, or to practice. What a field of *doctrine*, for example, in which to expatiate, presents itself in the several successive articles of the Apostles' Creed! What an extensive variety of illustration in regard to *practical duty*, is intimated to him while proceeding in order, through the two tables of the decalogue! What a multitudinous number of thoughts opens before him in the Lord's Prayer! How ample are the materials of instruction furnished by the succinct explanation of the sacraments! Now all these portions of that masterly summary which our Church has given us, if skilfully drawn out, —and commented upon,—and driven home personally to the consciences,—and made the ground of "doctrine," of "reproof," of "correction," and of "instruction in righteousness,"—will keep up a perpetual interest and animation both in the teacher, and in them that are taught. The heart and intellect of the pupils will become enlisted in the subjects before them; and he who is thus laboring to sow in the young mind the seed of life eternal, seeing that he has obtained a hold upon the objects of his care, will find the service in which he is engaged to be a service full of joy. It is very true, that, in order to put the contents of the Catechism into this edifying and attractive shape, the parochial clergyman will need diligent preparation for his work. In the effort to arrest the attention of the lambs of his flock, he will be successful only by putting forth labor at least equal to that which he exerts, while aiming after the spiritual benefit of the matured in years. But when have great results ever been achieved, except through the instrumentality of previous toil? There is no exception to this general law; and least of all in that supernatural change, by which a fallen creature is brought out of darkness into light, and from the power of Satan unto God. And if the necessary amount of thought and of study be great, contemplate also the magnitude of the blessing to be accomplished. He who does not perceive the momentous importance of this department of ministerial duty, has little of the mind that was in Christ. "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

I would also suggest to you, my reverend brethren, as a means of rendering instruction in the Catechism interesting to yourselves, and profitable to the young mind, the propriety of illustrating this compendium of truth *by a constant reference to the Articles, the Liturgy, and the various Offices of our Church.* The prevalent unacquaintance, in persons who have grown up to maturity, with these several portions of our Book of Common Prayer, is an evil which you must frequently have perceived and lamented; and, in the case of those who from infancy have been reared within our Communion, it is to be traced to the want of early instruction. This knowledge, if not acquired in childhood, is seldom sought after in subsequent years. And to such individuals, the volume containing our glorious standards is, consequently, a sealed book. Can we wonder, therefore, that when some erroneous doctrine, contrary to the express teaching of our formularies, is suddenly presented to their notice, they are unable to understand its merits; and are often carried away by those very delusions, which it was the great object of our "form of sound words" pointedly to condemn? Let it be the aim of the Clergy, then, to begin betimes the work of communicating the knowledge of all that our Church teaches. And here what a field of interesting instruction opens before the parochial minister! There is not a page of the Prayer-Book, which cannot be brought in to confirm and elucidate the statements of the Catechism. Comparisons can continually be made with the supplications and praises of the daily Morning and Evening Prayer; with the Baptismal Offices; with the Communion and the Burial Service; and with those Thirty-nine Articles, in which the English Reformers have declared, with such consummate moderation, simplicity, and skill, the system of scriptural truth. Children will, in this way, not only be interested to an uncommon degree, but they will grow up with an enlightened view of what our Service Book contains. They will see in it, not a series of forms, of whose meaning they have no intelligent perception, but a distinct embodying of the great truths of the corruption of man,—of his salvation by the merits of the crucified Son of God,—of the necessity of repentance and faith, through the operation of the Holy Spirit,—of the importance of good works, as fruits acceptable to God and growing out of a true belief,—of the nature and perpetual obligation of the two divinely appointed Sacraments,—and of that final day of account, when He who suffered for us on the earth shall come to judge us amidst the clouds of heaven. It is certainly not too much to say, —for experience warrants the declaration,—that the young of our various parishes will become, under this species of discipline, so many libraries of well-digested truth. They will have clear views of the great scheme of human redemption. On arriving at mature years, they will be members of our Church of whom we need not be ashamed; "instructed unto the kingdom of heaven;" "ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear."

"Above all, however, let it not be forgotten, that, in order to make our lessons interesting and useful, the attention of children must constantly *be turned to Scripture, in proof of the several statements presented to them on the pages of the Catechism.* The propriety of this course must be at once evident. It is recommended mainly by the considerations, that the declarations of divine truth contained in the Catechism appeal with no force to the young mind, except so far as they are borne out by the testimony of God's word. If you would urge with authority what is set forth in this little book of instruction, you must show that it has drawn its assertions from the living oracles of inspiration. And, besides this, how desirable is it that the rising generation should grow up with the certainty, derived from actual examination, that our Church is a scriptural Church! She challenges, as you know, comparison with Holy Writ, in regard to all she declares. Her Sixth Article unites such proof in the fullest manner; and even of the Nicene and the Apostles' Creed she affirms, in her Eighth Article, that they "ought thoroughly to be received and believed, *for* they may be proved by most certain warrants of Holy Scripture." Upon *this* ground, then, let your young catechumens be taught to search the sacred volume; namely, that, by turning their attention thither, you will bring them to the conviction, that the standards in which they are instructed are not the inventions of man, but the words of heavenly truth and wisdom. But, more than all this,—if you would make catechising *an instrument of spiritual blessing*, you can only accomplish this wish by making Scripture the basis of all your teaching. It is by imbuing the mind, in early years, with the doctrines of that blessed book, that you will reach the conscience, and change the heart, and awaken to the love of Christ. And, by thus benefitting the youthful objects of your care, and seeing visible results of your labors in the interest which is excited, you will find this duty its own reward. You will experience, in this part of your ministerial exertions, one of your purest and holiest pleasures. For you will behold the children of your several flocks steadily advancing in that path, by which at length they shall all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

BISHOP SMITH'S CHARGE.

The subject discussed by the Bishop of Kentucky in his Charge is, "THE TEMPER AND CONDUCT PROPER ON THE PART OF EPISCOPALIANS TOWARDS THEIR FELLOW-CHRISTIANS WHO ARE NOT EPISCOPALIANS"—a very important subject at this particular juncture. In this Charge Bishop Smith takes the position—that in all cases non-Episcopalians exclude us—not we them. He says—"We Episcopalians do not cut off others—we are cut off by them. And so it happens with regard to every denomination, which is older than the most exceeding split. They shut us out of their church judicatories. They thereby declare that they consider themselves *the Church*, and those whom they will permit to sit with them, as not of the Church. Separate Church judicatories are the fountains of separation." We subjoin the following extract designed to carry out the illustration of this point.

I give utterance to a universal sentiment, then, when I say, that as Episcopalians, we are to have nothing to do with ecclesiastical organizations of our fellow Christians who are not Episcopalians. For as they, on the one hand, would indignantly repel it as a most unauthorized and impertinent interference with what is none of our business, so, on the other hand, we are neither called upon to acknowledge or deny the validity of their acts.

This view, it seems to me, settles the whole question of our intercourse with their individual ministers. Collectively, they have cut themselves off from us. And as they refuse to be acknowledged by us, in their collective capacity, they have no reason in the world to complain, if we neither affirm nor deny their clerical character, in their individual capacity. Each sect has set up an exclusive Church. We belong to the comprehensive Church. Each has originated a new mode of appointing ministers and exacting creeds. To us there is only one creed and one ministry, the Apostolic and Primitive. The Ecclesiastical Councils of all who hold to the Head, and retain these, we do acknowledge; all such we receive to our Councils, and to all such we are received, only under such restrictions as grow out of provincial or national divisions. For the life of me, then, I can perceive no obligation that we are under to acknowledge their ministry, either by word or deed, any more than we are, to submit to the acts of their Church judicatories. Neither can I see any reason why we should deny the validity of their ministry, any more than to surrender an idle opinion on the validity of their ecclesiastical acts. In a word, we have nothing to do with them but to deplore their matter of fact existence, and their manifold evil consequences. No man on earth is clothed with authority to say how extremely irregular baptism may be, and yet remain valid; how altogether irregular the decision of an ecclesiastical council may be, and yet be binding; or how utterly irregular an ordination may be, and yet the commission be authentic. Enough for us, that the validity of the perfectly regular, cannot, by any possibility, be gravely questioned. We *know* that the organization of our Ecclesiastical Councils, and the ordination of our ministers, is substantially, nay, almost perfectly regular; and we therefore know that their acts are perfectly valid. With regard to others, let us be silent, and yet charitable; whilst yet we religiously abstain from any act, which, fairly interpreted, can be construed into an acknowledgment of the validity of their organization or of their ministry.

On the subject of the motives which should regulate us in our intercourse with others, Bishop Smith notices with just reprehension the course of a certain class among us, who, with a spirit of ecclesiastical knight-errantry, that would carry the world by storm—fight windmills, if it could not find castles, and turn every thing upside down, to make men Episcopalians whether they will become so or not.

The MOTIVES which *should* regulate our intercourse with others, may well claim separate and very emphatic consideration.

There are those, and very intelligent and excellent men, too, of whom it is charitable to think that they consider themselves as specially called by Providence, to be living admonitions to all separatists from the one true Church, of the exceeding abomination of their sin of separation, a sort of "thorn in their eyes," "and messengers of" Heaven "to hasten them." They seem determined to carry the world by storm, to make them Episcopalians, whether they will or not.

It is very much to be doubted whether this spirit of ecclesiastical knight-errantry results in a good at all commensurate with the evil which we know must be inflicted by it upon the real cause of the Redeemer upon earth, the cause of truth, of peace and love. As a matter of mere expediency, open aggressive measures are sure to provoke not only open hostility, but open aggression in return. As a matter of principle, it would not be difficult to prove that it is utterly wrong and unjustifiable. To test this, we are only to ask ourselves what we think of the man, and how we feel towards the Christian, who conducts himself to a similar manner towards us? It is the worst of the evil spirits which have survived the age of persecution for conscience sake. Who made me a ruler or a judge over another man's conduct or conscience? To his own master he stands or falls. Enough for me, carefully to endeavor to avoid being partaker of other men's sins; and to interpret every opinion and every act of a brother whose whole life shows that he is deeply read in the school of Christ, with that charity "which beareth all things, hopeth all things, endureth all things."

It is only necessary to sketch this picture in the strong coloring which I have chosen for the purposes in order to show how utterly repugnant, aggressive, and ultra churchmanship is to the genius of the age and country in which we live; and to the spirit of that gospel which we all profess. It is utterly subversive of its aims.

For what should be our leading aim, in our intercourse with fellow-Christians, differing from us in some points, but agreeing with us in a thousand more? Why, evidently, "to confirm one another in our most holy faith," "to provoke one another to love and good works." And "to speak those things whereby one may edify another."

Think of our common position in the midst of this sorrowful and dangerous world! Think of the common temptations by which we are continually assailed, requiring not only personal watchfulness, "that that we should exhort one another daily, lest we be hardened through the deceitfulness of sin." Think of the common foe—"the world, the flesh and the devil;" "the prince of the power of the air, the spirit that now worketh in the children of disobedience," "going about like a roaring lion, seeking whom he may devour." Think of the common weapons with which we are to contend against them, "watching thereunto with all supplication and prayer." Think of our mutual sorrows and trials, laying continual claim upon our common sympathies, "that we may thus learn to bear one another's burdens, and so to fulfil the law of Christ, which is the law of love." Think of the catholic hymns, written by good men of every name, and incorporated into the devotional services of almost all those, who, on this continent, call upon the name of our Lord Jesus Christ, both theirs and ours; in singing which we might much more profitably pour forth our breath, than in vain disputations, profiting nothing! Think of the common salvation, as yet unproclaimed to so many nations, and of the multitudes of mere nominal Christians, for whose dear sake, first and foremost, we should be stirring to send abroad the living word! Think of the volumes of forms of prayer, that we might kneel and offer together at the footstool of our common Saviour, no word erased, no sentence altered! And then estimate, if you can, the exceeding deadness of the life of God in the soul of that man, who would rather avoid his fellow Christian than entertain him, or be entertained by him; who would rather exasperate him by a rough and unfeeling remark, than win him by the voice of love and pray; who would rather wrangle with him and denounce him, than sing praises to God, and pray with him!

By a course like this, whenever the question of our differences did arise, a word spoken in love might stir thought, and lead to investigation; and a volume seasonably loaned, might result in large advantage to the cause of God and of his truth. I have found myself preserved from unprofitable verbal jangling, and useless metaphysical disputes, by confining the attention of the multitudes who, in this age and country of theological disputation, challenge me to debate, to the one point, the laws of evidence, by simple and childlike subjection to which, it appears to me, we might all so easily be led into all essential truth. It is a subject of primary importance, but little understood. It bears alike upon all departures from primitive truth and order, whether in the Church of England or elsewhere,—it completely neutralizes the suspicion of over sensitiveness, for or against the peculiarities of the denominations, between whom the debate is proceeding; and its tendency is, to settle all truth upon its only true basis, and so to bring Christians nearer together—all marching, whatever may be the points of divergency from which they start, by the guidance of the same chart and the same compass—onward and upward, to the same point, the Church of the living God, the pillar and ground of the truth—one, scriptural, apostolic and universal.

THE FEELINGS OF CHURCHMEN TOWARDS EACH OTHER.

It is a well known fact that a difference of opinion prevails among Episcopalians in the views they cherish, and the line of conduct they feel it their duty to pursue, in reference to Christians of other denominations. Some regard all non-Episcopalians, as without ministry, without ordinances and without Church—that they are in a state of sinful schism, and that it would be wrong in Episcopalians in any way to countenance them by attending their worship. Another, and we believe, a larger class, while they regret so important a loss, in the Church organization of their brethren of other denominations, as Episcopacy, and regard their churches in this respect as extremely defective, still look upon them, while they hold the head, as brethren in Christ—and unquestionable members of the Church Catholic. Now this difference of opinion, and consequent different line of conduct which Episcopalians feel it their duty to pursue towards their fellow-Christians of other denominations, is one of the most fruitful sources that exist of alienation, and of bitter denunciatory remarks, among churchmen themselves. What a sad picture this reveals of the deep depravity of our nature—and of the corruption that still abides even with "the regenerate." Bishop Smith notices this fact in his Charge, and very justly rebukes it. We hope his counsel will be followed, especially by "the editors of our so called *religious* Journals."

There is a subject collateral to that which we are discussing, which I approach with sensible pain and embarrassment, but which I cannot well avoid. I mean, the temper and course of conduct due from one Episcopalian towards another, on account of the line of conduct which he may see fit to pursue towards his fellow-Christians who are not Episcopalians.

One would naturally suppose, from the exceedingly subordinate character of this question, that it never, by any chance, or wrong headedness, could grow into a cause of separation between brethren, and of mutual recriminations, even more bitter than between opposing sects. One would certainly suppose that members of the same Church, a Church avowedly based upon the broadest principles of comprehension, even on points of the greatest magnitude, would have learnt, if not in the school of Christ, at least in the school of good breeding, not to denounce one another, because one conceives that a course of aggressive ultra-churchmanship will best promote the cause of truth, and another believes that a course of courtesy and kindliness will be most likely to win over those who oppose themselves.

But so it is. Ultraists are always dogmatical and denunciatory. They run every thing into extremes. And beginning with denouncing wrath against their foes, they commonly end by uttering anathemas upon their own friends, and the best friends of the cause they advocate, because, forsooth, they cannot run with them into the same excess of fiery zeal—"calling down fire from heaven," and "forgetting what manner of spirit they are of."

The moderate can always afford to be temperate and just. They have no disposition to dictate to others the course of conduct they shall pursue; nor to denounce them if that course is not pursued which moderation requires. But such persons are usually very firm and determined in their resistance, to any attempts to drive them into a course which their moderation forbids. The repellancy here may be equal, alas! that the violent should always keep it alive and active, and even exasperate it, by their sneers, their censures, and their curses!

The only sounds of discord within our otherwise most peaceful borders, are wafted over the land by the mad violence of a few ultraists, who, not content to think independently themselves, claim that odd and dangerous species of independence—the right to compel others to think and act as they do.

And it there be a solitary danger threatening the growing harmony and prosperity of the Episcopal Church, it exists in the disposition of the few to compel all others to think and act towards their fellow-Christians around us, just as they do—with the same lack of candor and charity (as it seems to me) and with the same suicidal indiscretion and bitterness.

But, brethren, we have not so learned Christ; we have not so learned HIM, by the study of those Scriptures, which inculcate charity, forbearance and good will towards all, "especially towards those who are of the household of faith." We have not so learned HIM, by experience, by the experience of the apostles and martyrs of our God, who, when they were reviled, reviled not again; when they were persecuted, threatened not; but by their meek conversation endeavored to win over their opposers. We have not so learned of HIM, by the wise precepts and blessed example felt for us to follow by our first two illustrious Presiding Bishops. Would that our ardent young men were constrained to study (if they could only understand and appreciate them) their most wise and meek example in this respect. Would that the editors of our so called (by courtesy I presume,) *religious* Journals, could be induced to review their articles in the light of those precepts which Bishop White and Bishop Griswold have left, as an invaluable legacy to the Church. But alas! as in the case of the parting counsel of the Father of his Country to our modern politicians, so, there is too much reason to fear, that the precepts of these great and good men, will be forgotten, by those very young men who most magnify their virtues; so much easier is it to build the sepulchres of the Prophets, than to imitate their virtues!

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SERIOUS QUESTIONS.

A LONDON TRACT SHEET.

There is a God. He preserves, and he can destroy you. Do you daily think of him?

You have a soul. Do you care for it? You care for your body, but do you properly care for your soul?

You are a sinner. Do you know how a sinner can be saved?

There is a Saviour. Are you anxious that he may save you?

There is an awful hell. Are you seeking to escape it?

There is a glorious heaven. Are you in the way to it?

You must soon die. Are you prepared for the solemn change?

You must appear at the judgment seat of Christ. What will then be your lot?

There is an eternal state after death. Is yours likely to be an eternity of bliss? or an eternity of woe?

You must be pardoned through the blood of Christ, and sanctified by the Spirit of God, or you cannot be saved. Are you daily seeking these blessings?

"Without holiness no man shall see the Lord." Are you living a holy life?

There is a Book able to inform you on these subjects, and to make wise unto salvation. Do you search the Scriptures?

THE BISHOP OF CALCUTTA'S METROPOLITICAL CHARGE.

The remarks contained in our last No. in relation to this important document, will prepare our readers for the extracts we here subjoin. Bishop Daniel Wilson is one of those men—blessed be the Lord that some such are still left upon the earth,—whose trumpet never gives an uncertain sound.

On one important question I have found the Rev. clergy, both chaplains and missionaries, as well in your dioceses, my Right Rev. Brethren, as in my own, shaken, anxious, disquieted, distressed. You will anticipate that I refer to what constitutes the subject of a principal part of my Charge—the great struggle now going on in every part of our Church, on the rule of faith, and the matter and ground of our justification before God. I trust that I have succeeded in some measure, through the Divine goodness, in strengthening and tranquillizing their minds. Indeed I shall consider the Metropolitical Visitation to have been peculiarly blessed, if it is the means of checking this mighty evil.

I speak with deference to your better judgment, my honoured brother Prelates, and with sincere respect also for the opinions of all the clergy, and especially the senior clergy in the three dioceses; but I must avow that my impression of the danger of this system has been increasing from the time I first delivered an official opinion on it in my Charge of 1838, and indeed I may say since the brief period of only seven or eight months, when I commenced the present Visitation.

What the event may be, I cannot tell. My hopes upon the whole strongly predominate, from my humble but firm reliance upon the Lord Christ, my thorough persuasion of the pure scriptural character of our Reformed Church, and of the ultimate and glorious triumph of the Gospel, and its diffusion over the whole earth by the power of the Holy Spirit. But I confess that I am not without the greatest alarm, and especially for the infant branches of our Church, both European and native, in India. This alarm springs, not from the want of able defenders of the faith once delivered to the saints—for the triumph in point of argument seems to me to be complete;* nor does it arise from want of the repeated condemnations of all the extreme opinions by the Right Reverend the prelates and leading divines of England and Ireland—for there probably has never been an occasion since the Reformation when a greater unanimity of censure has appeared; but my fears spring from the fatal tendencies of the system as it has gone on developing itself—from the course which the leaders of it are apparently resolved to take—and from the rapidity with which the tide is carrying away for a time our younger clergy and laity.

For what is the tendency of the system up to the very hour I am writing, but an increased approximation to all the corruptions and superstitions of Papal Rome—so that even her idolatrous offices are being republished for the use of our Protestant people! And what are the leaders doing? Do they retract! Do they admit frankly the admonitions of the Bishops? Nothing of the kind. They stop, indeed, one series of publications at the request of a Diocesan, but immediately replace it by others equally obnoxious: they turn aside all the condemnations in the Charges of different Prelates, by affecting to consider them as founded on mistake: they pervert the terms of commendation in which HIM, by experience, by the experience of the apostles and martyrs of our God, who, when they were reviled, reviled not again; when they were persecuted, threatened not; but by their meek conversation endeavored to win over their opposers. We have not so learned of HIM, by the wise precepts and blessed example felt for us to follow by our first two illustrious Presiding Bishops. Would that our ardent young men were constrained to study (if they could only understand and appreciate them) their most wise and meek example in this respect. Would that the editors of our so called (by courtesy I presume,) *religious* Journals, could be induced to review their articles in the light of those precepts which Bishop White and Bishop Griswold have left, as an invaluable legacy to the Church. But alas! as in the case of the parting counsel of the Father of his Country to our modern politicians, so, there is too much reason to fear, that the precepts of these great and good men, will be forgotten, by those very young men who most magnify their virtues; so much easier is it to build the sepulchres of the Prophets, than to imitate their virtues!

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* It would be unpardonable in me not to acknowledge here the eminent services rendered to the cause of truth, by the Rev. W. Goode, in his masterly and learned and most conclusive work on the Divine Rule of Faith and Practice.

and not for our own works or deservings; and that the way was thus opened for the re-assertion of the true doctrine of our sanctification by the grace of the Holy Spirit renewing the heart, and proving its genuineness by every good word and work: and also for a return to that primitive Church polity and order which the Church and Court of Rome had usurped to itself, or buried under a load of superstitious and idolatrous ceremonies.

If this be so, then also nothing can be more clear on the other hand, than that the whole tendency of the writing before us, as it is more and more developed, is in direct contradiction to these fundamental principles of the Reformation. They build up justification by inherent grace. They lay tradition, written and unwritten, as its base and support. They weaken both justification and sanctification by confounding them together, and thus they are insensibly making way once more for a state of ignorance and superstition resembling that of the fourth and fifth centuries, which they do not scruple to hold out as the period "when the Christian Church attained her mature and perfect form and due stature."

If I am right in this view of the case—and of this you, my Right Rev. Brethren, will judge—then I feel assured that our Protestant Church and nation will never suffer themselves to be talked out of their common sense, for any length of time, by the mere talents, and learning, and pertinacity of controversialists.

Our Protestant nation will remember (and it is proved by the example of Rome itself) that a faith which was at one time spoken of in all the world for a conformity to that which was once delivered to the saints, may be perverted by the admixture of a few false principles, and indeed even of one,* when aided by the impulse of human corruption and Satan's devices, into a mere superstition and outward form from which all the great principles of the doctrine of Christ may be well nigh obliterated; though, at the same time, the outward show and profession of them may be to a certain way retained. And, remembering this, Protestant England will never renounce her first principles of pure religion, out of a misplaced admiration of the zeal or talents of a party of young, and mistaken—I was going to say infatuated theologians.

In India, my firm persuasion is, that if this system should go on, we are lost as a Protestant Church, that is, we are lost altogether.

But my belief is, that it will not go on in India. I know your minds, my Right Rev. Brethren, to be in unison with my own on this question. I know the minds generally of the Reverend presbyters whom I have had the happiness of meeting. And I rely on the mercy and grace of Christ for the maintenance of the truth of his Gospel.

For this is the grand remedy. The true means of keeping out errors of every class from our flocks is, to magnify the grace of Christ—to study, ourselves, and embrace with more and more of personal interest for our own eternal welfare the great scriptural doctrines of salvation by grace through faith. Let us fully understand and glory in the redemption of our Lord Jesus Christ in its pardoning and sanctifying influences, not as a matter of controversy, but of experience, and we shall preach and teach Christ clearly and consistently to our flocks, and exclude by so doing every main error. Without this, all will be cloudy and obscure; with it distinct and saving. Prevention is of the last moment in such a case as this.

But here an objection meets me. Some of my Reverend Brethren may be alarmed in their particular stations of duty, rather from an opposite quarter—for dangers of every kind beset us—from negligence, disorder, wildness, and the absence of sound principles on Church matters. In our native flocks, indeed, there must be dangers in this quarter. Much must be required to train them in due subjection to their spiritual pastors and masters, reverence for the pure worship of God in our Church, a due sense of the nature and benefits of the blessed sacraments, and of the necessity of diligence in the use of all the means of grace. But how is this to be done? By leaning to the contrary errors? By overstatements on these matters? No, my brethren; but by scriptural and wise and firm instruction from the first—by really understanding our own position ourselves, and by inculcating in a spirit of love that enlightened and stable attachment to our Church, and that right estimate of all the means of religious nurture, which is so essential to their safety and growth in grace.

But it is chiefly in our European stations that these evils are to be apprehended. A semi-infidelity is too common, an irreligious turn of mind, undiscerning and careless opinions on Church matters, a profane disregard of the sacraments, utter ignorance of their high and sacred character, perhaps a bold declaration that they are nothing more than bare signs. And all this connected with a neglect of public worship, and irreverence and even dislike of the ministers of the Church.

These evils have, I apprehend, led many to regard for a time with favour the system which seemed to be a remedy for them.

But it is no remedy. It opens a new disease. Truth, not opposite error, must be our defence. The remedy is the faithful preaching of the Gospel of Christ, connected with just views of Church order, and of the sacraments and other means of instruction, based on the capital doctrines of the Gospel, as they are set forth by the inspired Apostles.

But here the objector inquires, why is all this earnest opposition to be made to the particular system of errors in the *Tracts for the Times*, when no corresponding efforts seem to be directed against the contrary evils just mentioned? I reply—because impiety, separation, and low views of the Church and sacraments have assumed no new aspect in our day—have not been formed into a system—have not been headed by divines of marked talent and station in the Church—have not been published through the land by a series of elaborate pamphlets—have not attracted special notice.

The controversy remains as it has done for a century. These dangers are indeed of every age: they are ever at work. But they are open and undisguised; and when at any time brought forward, startle the Christian's mind at once. He knows that nothing can go on with impiety and scorn. He sees the glaring folly also of a spirit of separation and division for division's sake. Moreover the dignity and stability of our Church, its sublime Liturgy, the learning and piety of its clergy, and its obvious conformity to the model of Church Government laid down in Scripture commend it to his judgment and affections.

No unusual effort therefore is required against these old evils. The clergy are always on their guard against them.

But the Tractarian doctrines are new to the present age: they have come upon the Church by surprise: they have a show of the Gospel: they are framed into an insidious system of error: they are propagated with steady aim by able and learned persons, skilful in debate, concealed in their methods of attack, commanding a part of the worldly public press, employing all the tactics of controversialists, compact in their several operations, and acting with an ultimate and organised design to "unprotestantize" our Church.

Such a case demands, therefore, a steady and determined resistance—not to the neglect of other classes of error, but for the purpose of opposing the new and prevalent one.

But I check myself. It is to God that we must look. He it is that alone can help us. His grace, and nothing else, can effectually silence error. His grace can touch the hearts of men—can make them feel their guilt as sinners before the bar of God—can teach them the value of those vital blessings of redemption, as a matter of experience, with which they now besport themselves as an affair of theory. His grace can humble and empty the proud, self-righteous mind of fallen man, and prepare it for understanding aright the good tidings of great joy as the remedy of an accusing conscience and the spring of hope and peace. His grace can do what argument cannot—it can make room for Christ the Lord of Glory to enter the heart and reign there, not according to the confused and superstitious notions of the fifth century, but according to the doctrine of St. Paul in the first. His grace can open to us all the riches of the Gospel in the justifying righteousness of his imputed merits and sufferings, in the sanctifying righteousness of his imparted and infused Spirit; and then in the sweetness of his love, the holiness and peace of his commandments, and the daily preparations for his heavenly rest and glory.

Let us seek the abundant influences of this grace, my brethren, for ourselves and others, by fervent prayer, and use the means placed in our power for maintaining boldly the truth as it is in Jesus, and then let us not fear. Christ will reign, till all his enemies be made his footstool.

Bishop Wilson here adds in a note: "I need scarcely mention here, what will, I am sure, occur to my Right Rev. Brethren, that the utmost vigilance should be exercised in guarding our institutions for religious education against the infection of these errors. The danger is with the young. And if our divinity students and candidates for Holy Orders should imbibe this *false* system, it is impossible to say how wide and even soul-destroying may be the consequences."

For the Episcopal Recorder.

DR. PUSEY AND ST. CYPRIAN.

It appears that Dr. Pusey has been recently suspended from preaching on account of a sermon, in which doctrines were advanced contrary, as it is said, to those of the Established Church, and of course, in the judgment of the censor, opposed both to Scripture and to the faith the Doctor had professed at his ordination. To an old fashioned Churchman, the natural and proper defence against such a charge would seem to be an appeal, first to Scripture, and secondly, to the Bible as interpreting the meaning of the Standards. But the new school of divinity how to vere different authorities from the Liturgy, Articles and Homilies of the Church, and the Word of God.

The New York Churchman says, "The usual exaggerations respecting the sermon have found their way into the public prints. In the Times, however, of June 1st, we find the following: 'We hear from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St. CYPRIAN *the ipsissima verba* of the passage which Dr. Faussett had accused of heresy.'"

This certainly is cool, very. The Bible and the Prayer-book are no longer of authority, on the trial of a Churchman for heresy. St. Cyprian *is* infallible, and his *verba* settles the question, and affords the Oxford Doctor a complete vindication!

Henceforth we may dissolve our Bible and Prayer-book Societies, and overspread the land with the Epistles of St. Cyprian, that our people may know what they are to believe. And who was this infallible teacher, from whose *verba* there is no appeal?

Cyprian was a native of Africa, but whether a negro or not, is a matter of doubt. He was born and educated a heathen, and lived only twelve years after his conversion. Immediately on his conversion he put away his wife, from a notion prevailing in the Church at that time, that a single life was most pleasing to God. Of course should any Puseyite gentlemen be desirous of getting rid of their wives, they would find a complete vindication in so doing in the example of the African Saint.

In the year 248, he was made Bishop of Carthage. Soon after, a persecution arising, he sought safety in flight. This act, although strictly in conformity with the directions of Christ, was regarded as highly disreputable at a time when it was deemed the duty of Christians to court martyrdom. To wipe off the disgrace of his flight, it was given out that "He was commanded to retire by a *special revelation* from heaven." The good Bishop was favoured with sundry very convenient revelations. It was the custom of the Church, for the clergy to convene and discuss the merits and qualifications of candidates for orders, before the Bishop ordained them. In two instances the Bishop did not give himself the trouble to convene the clergy, but proceeded to ordain without consulting them. Divine revelation was in each instance the apology for his assumption of power. He had been admonished and directed by God, to ordain Numedius.* In the case of Aurelius he declared "There was no occasion to wait for human testimonies, when the Divine suffrage had already been signified." (Epis. 2.)

Cyprian thought proper to mix water with the sacramental wine, and again he appealed to a special divine revelation to himself expounding the mixture. (Epist. ad Cæcil.)

We learn from his writings that in his Diocese the consecrated bread was carried home by communicants and locked up in boxes as a divine treasure for their private use. He tells us the Lord's Supper was administered to infants before they could speak; and of its miraculous effects *in his presence*, on a little baby. Possibly it was owing to this practice of baby communion that the Bishop could boast of such wonderful boys at Carthage. "Even boys among us," said he, "are filled with the Holy Ghost, and in fits of ecstacy, see, hear and speak things by which the Lord thinks fit to instruct us." (Epist. 9.) He tells us how the Devil was served at Carthage. "The Devil is lashed and burned and tortured by the Exorcists with human words, but a divine power; and when he promises to go out and to dismiss the men of God, he often deceives, and by the same lie of obstinacy and fraud, does what Pharaoh had done before, *till he is oppressed by the salutary water of Baptism.*" (Epist. 76.)

The Bishop relates (among a host of most wonderful miracles vouchsafed in honour of the consecrated elements; among others the following. "A woman who had attempted with her polluted hands to open the chest" (in which the elements, according to the custom of the age, were kept for her own use at home,) "FIRE burst out of it, in such a manner that she durst not touch it.—A man who had also been defiled, having had the assurance to take up a part of the consecrated bread, among the rest undiscovered, could neither eat nor handle it, but instead of it, found a *coal of fire in his hand.*" (De lapsis.)

Should Dr. Pusey be arraigned for disorderly conduct in using oil in baptism, contrary to the Liturgy, it would, it seems, be a "complete vindication" of his conduct to quote these "ipsissima verba," of Cyprian. "He must also be anointed, that is baptised, with oil sanctified on the altar." (Epist. 70.)

Such are only a few specimens of the assertions, opinions, and practices of the infallible saint of Carthage. Now let it be remembered, it is the writings of such men, (and Cyprian is among the earliest and best of them,) that constitute the much vaunted "Catholic tradition," the rule of faith of the New School Divinity; and the infallible interpreter of Scripture. The Scriptures, we are told, are obscure and are differently interpreted, and therefore cannot be a rule of faith. Of course, the writings of the Fathers always speak the same thing, and are free from the obscurity which characterizes the writings which were endited by the Holy Ghost. Let us try this rule of faith. It will be admitted by all, that Apostolic Succession is no security against heresy. There have been Arian Bishops, Priests, and Deacons in abundance. Now is baptism administered by a heretic Bishop or Presbyter valid or null? Cyprian and all the African Bishops of his time held that it was good for nothing; and insisted on *re-baptizing* the subjects of heretic baptism. Here we have high primitive Catholic tradition, on one side of the question. But alas, Stephen, Bishop of Rome, a contemporary of Cyprian's, held such rebaptism to be of itself heretical, and even refused the Lord's Supper to such as practised it! So we see, that Cyprian, who is now infallible at Oxford, was but little if any better than a heretic at Rome. So much for the unity of the Primitive Church, at a time when it is *now* regarded as having been peculiarly *pure*: although it is evident from the writings of Cyprian, that it not only abounded in false doctrines and superstitious rites; but also that many of the clergy were sunk in debauchery, in a degree that would not be tolerated in this day of *schism and dissent*. And yet it is to the dicta of such men as Cyprian, and uttered in such an age of the Church, that our new-light Divines appeal as authority in questions of Faith and practice. For my own part, I believe the Bible and Prayer-book safer guides to heaven, than Dr. Pusey and St. Cyprian.

A LAYMAN.

For the Episcopal Recorder.

PSALM XCVII. 11.

Your correspondent "Sator," has undertaken some strictures upon a sermon delivered from this text, in which he complains that in the exposition of the passage "the object and meaning of the sacred writer was wholly overlooked," and that "there was great confusion of thought on the light and peace consequent on a holy life." The writer was also one of the hearers of the sermon alluded to, and so far from being "pained" as appeared to have been the case with "Sator," he has rarely if ever listened to a sermon with a big er degree of pleasure, or one in which clearness of thought and beauty of language, were more happily combined with sound instruction, or more deeply imbued with the spirit of elevated piety. The criticisms of your correspondent are based upon a misapprehension of the language of the speaker, and that which he has stigmatized to quote, is, according to the recollection of the writer, incorrectly stated. The plan of the discourse was somewhat as follows: Commencing by a remark of the fruitfulness attendant upon the sowing of any seed, as increase thirty, sixty or one hundred fold, the question is asked, "If then the seed be light what will the harvest be," and not as "Sator" quotes," If such are the seeds of light what &c." The text was considered in a reverse order thus," "For the righteous light is sown," and its divisions 1st. Who are the righteous? 2d. What is the light, said to be sown? 3rd. The consolation to the believer resulting from the fact stated in the text, that "light is sown for the righteous." The righteous were stated to be those who were justified by Faith in Christ, and the light sown was described as those heavenly rays which beam upon the heart prepared by faith, dispelling the darkness of sin, and illuminating the understanding and quickening the conscience of the justified believer, a comparison (not one, to the mind of the writer, of exceeding beauty,) was instituted between the light of the sun and the divine light which gradually slumbers into the heart of the redeemed sinner. As the light of the sun was composed of seven blended rays, so the preacher loved to consider the divine light as consisting of an equal number of rays, harmoniously blending together, existing some in a greater and others in a less degree, in different Christians, and in all to a limited extent, while here below but destined to become more full and perfect as Christians become sanctified, until they finally appear in the presence of Him from whom that light proceeds. The rays constituting this divine light, were described as those of "knowledge, peace, delight, love, hope, joy and glory," and the influence of each as essential to the perfection of the Christian character and preparing for the enjoyments of heaven, were illustrated. The aptness of the figure, and the manner of its illustration and application, made an impression on the mind of the writer which will not soon be forgotten, and the concluding part of the sermon, the fact that "for the righteous light is sown," as affording consolation and encouragement to the believer, and a warning to the impenitent, presented nothing of the "great confusion of thought" alluded to by "Sator."

As I made no notes at the time of the discourse, and attempt this partial outline with reference especially to the remarks of your correspondent, and not as giving a comprehensive view of the manner in which the whole subject was treated, I cannot pretend to convey any idea of the mass of instruction with which it was replete, or the beauty of the language in which it was imparted. The sermon should be heard and studied to be appreciated.

Q. R. S.

* Tradition.

The Episcopal Recorder.

PHILADELPHIA, JULY 22 1843.

EPISCOPACY.

1. AN INQUIRY INTO THE ORGANIZATION AND GOVERNMENT OF THE APOSTOLIC CHURCH: PARTICULARLY WITH REFERENCE TO THE CLAIMS OF EPISCOPACY. By ALBERT BARNES.
2. TRACT ON THE MINISTRY, FOR THE EPISCOPAL TRACT SOCIETY OF VA.
3. AN INQUIRY INTO THE MINISTERIAL COMMISSION. By REV. LLOYD WINDSOR.
4. OBSERVATIONS ON THE CHURCH, ITS NATURE, ORGANIZATION AND MINISTRY. By A PRESBYTER IN THE DIOCESE OF CONNECTICUT.
5. THE CHRISTIAN MINISTRY—FIRST TRUTHS RELATIVE TO ITS NATURE AND EFFICACY—THE CHANNEL OF ITS AUTHENTIC COMMISSION. By BISHOP SMITH.

The works which we have above grouped together and placed at the head of this article, principally relate to one subject, though they severally view it under somewhat different aspects and relations. They all refer more or less to the subject of Episcopacy. They all agree, with a single exception, in asserting the apostolicity of this Institution—in affirming that the Apostolic Church was an Episcopal Church. Mr. Barnes' work, of course, takes the antagonist position, and denies that any traces of Diocesan Episcopacy can be found in the New Testament. This "Inquiry" from the pen of this amiable and talented Presbyterian divine, contains the substance of his arguments against Bishop Onderdonk's Tract, entitled, "Episcopacy Tested by Scripture." We do not see, from the examination that we have given to the work, that he has brought to view any additional facts, or engendered any new arguments that weaken the positions taken, and, to our mind, so triumphantly sustained by Bishop Onderdonk. The whole argument, to us, appears to rest just where it was left, by the distinguished controversialists, at the close of their discussion. Mr. Barnes' Book exhibits the strongest and most ingenious argument that can be raised against Episcopacy—Bishop Onderdonk's Tract and defence places the fact of Episcopacy,—every where recognized in the writings of the New Testament as the settled order of the ministry, on a basis that to us seems quite unpregnable.

The "Tract on the Ministry," placed as No. 2 at the head of this article, consists principally of extracts from the writings of the Rev. William Goode, and the Rev. George Stanley Faber. Mr. Goode takes up the Scriptural argument in favor of Episcopacy, and demonstrates from the New Testament, the manifest apostolicity of the three orders in the ministry. He combats the ground taken by Tractarians, "that there is but slight mention of Church government in the New Testament," and that we must go to Tradition to re-establish it. We feel perfectly ready to rest the issue of this whole question upon the testimony of Scripture. We believe that there is the highest scriptural proof, that there were in the Churches of the Apostolical times three orders in the ministry—that besides presbyters and deacons, there were Presidents, or superintendents in these churches, corresponding to what we now call Bishops.

And here we would remark, that the fact of aboriginal Episcopacy, of Episcopacy from the beginning—we believe is not questioned by any who call themselves Episcopalians. On this point we all agree. Still farther—we all agree, that Episcopacy was not only of Apostolic origin, but has continued down in the Church from Apostolic days—and that we should in no sense feel ourselves at liberty to connect ourselves with a church that wanted this mark of apostolicity. The declarations in the preface to the ordination service, to the creed to which all consistent Episcopalians most fully and heartily assent. "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's church—Bishops, Priests, and Deacons; which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in this church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

The Church thus vindicates her own orders but pronounces no opinion upon others. She says if you come in to officiate among us, there is only one way we shall admit you. She does not undertake to pronounce upon the validity or invalidity of ministers of other denominations. On this point she preserves a profound silence. Perhaps it would have been far wiser if her soundness always pursued the same course. It is on this point that such diversity of sentiment prevails among Episcopalians. The works, whose titles stand at the head of this article, all agree in the fact of Episcopacy—and that we cannot, without peril, separate ourselves from it; still, when they come to reason about this subject in the abstract, they arrive at wide different conclusions. Bishop Smith quotes with approbation, as illustrative of some of his own positions, the passage from Bishop Hopkins' Primary Charge, where he says, "I do not believe there can be no church without Episcopacy, but I maintain, as the great body of the English divines, with Hooker at their head, have always maintained, that Episcopacy, notwithstanding its divine institution, is not essential to the *existence* of the Church, although it is essential to her *integrity*." While on the other hand, the "Connecticut Presbyter," and Mr. Windsor, are clear in their convictions,—"that the Apostolic Ministry or Episcopacy, is *essential* to the being of a church." Now here we have two Presbyters of our Church, reasoning in relation to certain admitted facts, and arriving at a conclusion wholly different, from two Bishops reasoning about the same facts, and that on a point so important as the *existence* of the Christian church. What does all this prove? Does it prove that any of them are not sound Churchmen? By no means. As far as our own Church is concerned, and their obligations to abide by it, there is the most perfect agreement. It is only when they come to reason about the position of non-Episcopal churches that they differ. Can we not agree to differ on these points, without calling each other hard names—without impugning each other's Churchmanship? If not, where is our boasted liberty as Churchmen? Can any thing be more unamiable, or more contrary to the spirit of the gospel, than for my brother Churchman to denounce me as "no Churchman," because I conscientiously exercise a more charitable opinion towards non-Episcopalians, than he does—though we hold in common, avowedly the same views in relation to the fact of Episcopacy!

It was not our intention to enter into a very critical examination of the several volumes before us, but merely to call attention to some considerations suggested by them.

The "Inquiry into the Ministerial Commission," by Mr. Windsor, evinces a considerable amount of study, and close investigation on the part of the author. The book is certainly creditable to his talents and learning. We could not agree with him in many of his conclusions. They are, however, precisely those points on which we claim freedom of opinion, and in reference to which we as cordially concede that freedom to others, though they differ from us, as we claim it for ourselves. We would respectfully suggest however, to the author, and that in the most fraternal spirit, whether in so freely conceding that orthodox and pious non-Episcopalians are "spiritually built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," (p. p. 9, 55,) and yet persistently denying them a place in the visible Church, he does not exceedingly depreciate the necessity of a visible Church? Bishop Meade, in his late admirable Charge, refers very forcibly to this consideration, in inducing the propriety of some to narrow down the limits of the visible Church to a point that shuts out every one but Episcopalians. We are amazed that Mr. W. should assert that if two persons reading the Bible and interpreting it for themselves should arrive at the same truth, it would be "*purely accidental.*" (p. 18.)

We cannot refrain from saying that it strikes us that there is too much tendency to dogmatize rather than to reason from carefully collated facts, evinced in some of the treatises before us. This remark applies particularly to "Observations on the Church, &c." Such a style of reasoning convinces none who are on the contrary part, and is sure to give great offence. Men will listen to an argument drawn from facts, who will shut their ears at once upon conclusions drawn from principles dogmatically asserted.

The course of reasoning adopted by Mr. Faber, contained in the extract of the "Tract on the Ministry," presents a specimen of a mode of reasoning which is quite irresistible. Perhaps we can in no way better sum up the conclusion of what we have to say, than by the insertion of this extract. It is from his Work on the "Difficulties of Romanism."

"Respecting the diverse series of that particular form of ecclesiastical administration which, from the days of Jerome, bears the name *episcopal*, I am not about to produce a regular dissertation. The matter lies within a very narrow compass. To demonstrate that *this polity is of no mean apostolical antiquity*, I require nothing more than the Bible, duly ranked by the attested order of the oldest fathers to a CERTAIN DATE OF FACT.

"1. Between Irenæus and St. John, there exists only the single link of Polycarp. Irenæus was the scholar of Polycarp, and Polycarp was the disciple of St. John.

"Hence, I apprehend, Irenæus may be deemed an unexceptionable witness, not only of facts which occurred in his immediate time, but also of any imparably connected facts of such there be) which are alleged to have taken place in the time of the apostles.

"Now the FACT, which Irenæus mentions as existing in his own time, is *the universal establishment of the episcopate*.

"Respecting this VERY FACT, I perceive not how he could have been mistaken. We all know without a possibility of error, that episcopacy is at this present moment established in England. The fact proves itself to our very eyes, and we are sure that we cannot be deceived. In a similar manner, Irenæus could not but have known, with absolute certainty, what form of ecclesiastical polity universally prevailed at the time when he himself flourished. The following, for it were cognizable FACT, he declares to have been the Episcopal.

"On the authority, then, of Irenæus, *we have* be quite certain respecting the MERE FACT that so late *as the close of the first century episcopacy established*, and from this early FACT, for the personal testimony of Irenæus runs back to within forty years of the death of St. John, we are naturally led to ask, whence that universally established policy could have originated?

"The question is fully answered by the same Irenæus, after a manner which, I think, evinces the moral impossibility of error.

"He assures us, that in every church there had been a regular succession of bishops, from the time of the apostles; and he himself, as we have observed, was separated from John only by the single intervening link of Polycarp. To reconcile the concession of all the churches, he remarks, would occupy too much space and time; he confines himself, therefore, to a single specimen of the whole, to the succession of the Roman Church. On this topic he is very precise and particular.

"The Roman Church itself, he tells us, was founded by the two most glorious apostles, Peter and Paul. These inspired ministers of God, having thus jointly founded that church, jointly delivered the episcopate of it to its first bishop, Linus, who is mentioned by Paul in his second Epistle to Timothy.* Linus was succeeded by Anacletus; and after him, in the third degree from the apostles, Clement received the episcopate; which Clement, as Irenæus observes, saw and heard, and conversed with the apostles themselves. Clement was followed by Evaristus; Evaristus, by Alexander; Alexander, by Sixtus; Sixtus, by Telesphorus; Telesphorus, by Hyginus; Hyginus, by Pius; Pius, by Anicetus; Anicetus, by Soter; and Soter, by Eleutherius, who thus, as Irenæus remarks, held, at the present time when he was writing the sentence, the fifteen episcopate in the twelfth degree from the apostles.

"To this succession he incidentally subjoins the organization of the episcopate in the church of Smyrna.

"At Rome, as we have seen, he vouches for the FACT, that *the episcopate at that city emanated from the two apostles, Peter and Paul*; at Smyrna, he vouches *for the FACT that the episcopate of that city emanated from the apostle John*. He himself was the scholar of Polycarp and Polycarp had not only been specially the disciple of John, but in his early youth he had received instructions also from the other apostles. By the apostle John, Polycarp was appointed bishop of Smyrna; and he presided in that

* 2 Tim iv. 21.

* See Philip. iv. 3.

† Irenæus himself says, that Polycarp was appointed bishop of Smyrna by the apostles and eye-witnesses of the Lord. I believe, with many, that he must have been so appointed by the apostle John alone. Polycarp—if not martyred earlier in the year 147, as will be presently stated, in the reign of Antonius Pius—was put to death in the year 169, 4 years. Hence he must have been consecrated in the year 97. But at the time all the apostles, save John, were dead. The last surviving member of the apostolic college remained, as Irenæus observes, to the time of Trajan. He died in the year 100.

* See Mr. Windsor's Work p. 8 et passim. Also "Observations on the Church" p. 4.

THEOLOGICAL SEMINARY, VA.—The Twenty-first annual commencement of this invaluable Institution, took place last week. It afforded us great pleasure and edification to attend the examination of the young men who are there preparing for the duties of the Christian ministry. We had such unmixed confidence in the character of the professors that we could not doubt of a thorough training, as far as literary qualifications are concerned, and we had equal confidence of every attention being given to their moral and spiritual improvement. The graduating class numbered eleven. Between thirty and forty clergymen were present during the examinations, and we learn but one opinion of the promptness and correctness with which the young men answered the numerous questions presented. The Rev. Geo. A. Smith delivered a sermon before the Alumni—the Rev. W. Sehlveld preached before the Education Society—and the Rev. Dr. Sparrow, Professor of Systematic Divinity in the Seminary, delivered the annual address. With the Doctor's address we were highly delighted, and have it in our power to state, that in consequence of an urgent request from the Bishop and Clergy present, it will shortly be published. It was as timely in its topics, as it was clear in its conception and decided in its character. Those are no times for hiding the truth, or practically adopting the pernicious doctrine of "reserve." The laser of truth, from the Bishop downward,—while they occupying the important trust of a Theological Chair,—or the acquiescent retirement of a country parish, must ensure his prompt to give a certain sound on the great fundamentals of the faith, and defend them from the attacks of those who would warp them in modesty or corrupt them with error. One principle strongly urged in the address, struck us as a peculiarly timely remark, that it is not moral abuse which is to be cultivated in our theological schools, the spirit must be likewise trained. There must be not only the inculcation of right views, but the infusion and cultivation of right feelings.

As we shall have an opportunity of spreading several important parts of this address before our readers in a few days, we must content ourselves

† Iren. adv. Hær. lib. iii. c. 3.

‡ Iren. Hær. lib. iii. c. 3. Euseb. Eccl. Hist. lib. iv. c. 14. Also Waterland.

at present with giving to it an unqualified approbation, and saying it was just the thing which was needed. There must be no doubt as to the character of our theological schools—their teaching and spirit must be known, and we greatly mistake the character of our communion, if the views here stated be not sustained by the Church at large.

On Sunday morning seven of the graduating class were ordained to the holy order of Deacons in St. Paul's Church, Alexandria, by the Rt. Rev. Wm. Meade—and seventeen persons received the rite of confirmation by Bishop Johns in the evening.

The Rev. Mr. Butler, of Georgetown, preached an admirable sermon at the ordination.

RECOLLECTIONS OF ENGLAND.
NO. XXIV.

Dear Brethren,—My visit to Birmingham was one of the most agreeable and refreshing periods of my sojourn in England. I arrived there an entire stranger, and Christian kindness and fraternal affection had welcomed me so cordially, and encompassed me with so many acts of love, that I felt a strong attachment growing up in my heart to the beloved servants of God, with whom he had here cast my lot. The morning on which I was to leave the hospitable mansion of Mr. Gedge, the regular portion of Scripture in the course of family worship was the first chapter of Hebrews. This he put into my hands, and begged me to expound it to his household. You will remember how blessed is that portion of the word of God. As I dwelt upon our divine Lord upholding all things by the word of his power, and employing his angels as ministering spirits to the heirs of his salvation, I little conceived the illustration which I was soon to receive, of this divine protection and love. But our times and thoughts are equally in his almighty hands, and subject to his direction and guidance. O, that we could be led to value more constantly the certainty of that blessed truth, "I know that my Redeemer liveth." With a living Redeemer, able to save unto the uttermost, what can they have to fear, who have placed their whole confidence in him? I parted with my friends after breakfast, to set out upon my journey to the North, soon mounted by them to the grace of God. As the carriage in which I was seated, was turning to the door of the Railway hotel, I felt afraid the coachman was turning too short, and put my head out of the window to admonish him of the danger. But it was too late, almost even to receive myself from apparently certain death. The carriage fell immediately over upon its side, and carried my head upon the pavement under the top of the door. Its weight in the blow crushed my hat off my head, and I was just able to pull it from under the weight, as the blow came violently down, leaving my hat in bondage. My foot was caught in the stops at the bottom of the carriage, and severely sprained. But otherwise I sustained no injury, except the severe bruise which the fall gave me. The horse was thrown entirely upon his side, and much hurt. I was compelled to leave the whole establishment lying in the street, for the bell was ringing, and I had hardly time to scramble out of the upper window as the carriage lay on the ground, and gather up my baggage, to get my seat in the car. I found myself very lame, but no bone of my bones were broken, I thought it not necessary to delay, and therefore took my place in the train for York. I considered this one of the most remarkable deliverances of the many which I have experienced in my life. That my head was not crushed beneath the weight of the carriage, can be ascribed only to his amazing goodness who upholdeth all things by the word of his power." O, that the life which he has prolonged, may be spent more simply in his service, and to his glory; and be made to bring forth more fruit to the honour of his name. On my way to York I suffered much, but I was still soon able to walk, and was not much retarded in my journey.

The road from Birmingham to York passes through a very beautiful portion of England, differing in the abrupt wildness of its scenery from any part of the country which I had seen before. We passed Tamworth, with its ancient castle commemorated by Scott in Marmion, remarkable now, as the residence of Sir Robert Peel, whose elegant mansion has been destroyed by fire, since I was there. The town of Derby, as I am told, is the great central depot for railroads, and it has really the most wonderful provisions for such a purpose. We were detained here a half hour, and it was short space enough to mark the variety of trains coming in from every quarter, and the multitude of persons with their baggage, for every possible destination. The only reason in such a place was, lest one should be carried off in a totally wrong direction. But the amazing order and method and discipline of the English railways obviates all this difficulty. Scores of well dressed, and most respectful agents in the various uniformed of the different companies, are about you, and you have but to apply to any one, perfectly secure not only of respectful attention, but of gentlemanly kindness. After all the vague charges of arrogance and assumption so frequently made against the English people, I must say, that though an entire stranger, I met with no single instance of ill breeding in any class of life, and I received respectful and kind attentions unbiddenly from all. To say that this was from one class of society alone, is absurd. It was from all classes. And no well behaved traveller can pass through England without perceiving it, and if he had the decency of common candour, without acknowledging it. I do not hesitate to say, that the manners of all classes of the English to a stranger, are most exemplary, and it is a very narrow spirit which can refuse to acknowledge it. After we left the railroads at Derby, the country is extremely varied and picturesque. The wooded hills and deep dark valleys of this region are a very striking feature. Between Derby and York, there are several places, which I felt a desire to see, but had not time. And when one train branched off to Sheffield, and another to Leeds, and another to Hull, I felt a regret that my opportunities were so necessarily limited. Each of these places had a peculiar object of interest to me, but I was compelled to leave them all behind, and keep my course direct to York. The entrance to this ancient city is very striking. The train of cars swept under an arched gateway in the heavy and splendid wall of the city, while numbers of persons were looking down upon us from the summits, and through the port-holes at the top, bringing the ancient feudal system strongly to view. These walls are exceedingly beautiful, and in very perfect repair. They surround the city, in an extent of above two miles, having, about five feet from their top, a fine walk of eight or ten feet wide, which is bounded on the interior side by the gardens and dwellings of the citizens. There are five gateways, entering into the streets beneath arches, which are closed at night, —and over which the walk continues. The elevation of this walk is higher than most of the houses, so that you look down into the residences of the people, as they lie before you. As I strolled around this whole circumference, the objects before me were very new and remarkable. The view from the walls abroad is very extensive and beautiful. The earth is banked up against the walls around, and gives to the city the appearance of standing on a hill. The country around is flat, richly cultivated, and studded with neat and beautiful dwellings. The river Ouse wanders through the plain, and divides the city, passing nearly through its centre. The antique Churches which are very numerous, and the old dwellings, for those seems to be hardly a new building in York, within the city on the other side of this walk, made the whole a scene of peculiar interest to me. It carried me back to the warfare and sieges of ancient times, when generals and armies were gathered around this contested place, and those walls, impregnable to ancient warfare, were the trust and defence of the people. There is also a very beautiful shaded walk along the bank of the Ouse, called the Friars' walk, being the grounds of an ancient monastery. The Castle with moat round it, called Clifford's tower, is a curious object. This tower is supposed to be a Roman work, but it remained a gazebel and inhabited place, till within two hundred years, when it was blown up. It stands now a very picturesque ruin. I seemed in all these objects to be transported back for centuries. There is nothing to break the charm, but the rail road, which has driven its ploughshare through the whole, in a true modern contempt of every thing that is ancient and venerable. I finished my walk, at the ancient towers which bound the river, where a long flight of steps descends to the water, and a bell summons a boatman with his little skiff to carry you to a similar flight of steps on the other side. As old man emerged from the shadow below, with his boat, in answer to my call, who seemed to have descended to the present generation with the walls which he guarded. On the opposite side of the river, were the ruins of St. Mary's Abbey, one of the monasteries suppressed by Henry the VIII, and though having but much, in the mere walls which have been removed to repair neighbouring edifices, remaining still, one of the most beautiful Gothic ruins in England. The stone is beautifully white, and the dark glossy ivy which covers it, and hangs in festoons around the lofty arches, and about the carved capitals and windows, contrasts with it in a very remarkable manner. The chapel and halls and cloisters are carpeted with green sward, and open to the heavens above. The birds have formed their nests among the monuments of human grandeur. It was the edge of evening, while I roamed entirely alone through this burial place of former generations. The feelings which were inspired, were solemn and pensive. My heart blessed God for the light of truth, which the Reformation had brought out again for men, but I could not avoid a feeling of sorrow over the recollection of the superstitious idolatries and crimes which had characterized these shades of darkness for centuries before. Not all the beauty of architecture, nor the rich delusions of the self-righteous system of falsehood which built these walls, should blind us to the guilt of popery, and the solemn, certain fact, that it is the work of antichrist. Thus too, shall the whole empire of Babylon be destroyed. And probably long before these ruins have mouldered away, the whole power of darkness which they encompass, shall be consumed by the spirit of the Saviour's mouth, and destroyed by the brightness of his coming. May the Lord mercifully hasten the day, when, of all that dominion of the man of sin, there shall not be one stone left upon another.

Another walk carried me to the Minster, that celebrated monument of ecclesiastical architecture. No one can be disappointed in viewing this magnificent structure. The grandeur of the pile, the graceful elegance of the structure, and the surprising beauty and delicacy of the sculpture, equally astonish the beholder. The full view of the exterior is lost from the very limited space which is allowed around the building, and that of the interior equally injured by the effects of the second fire which destroyed a large portion of the roof of the church, and the injury of which has not yet been repaired. They have separated the whole nave from the transepts and choir by a brick wall, which totally mars my view of the whole of the interior. I went into all every part of the edifice, from the buried crypts of the former cathedral, to the summit of the great central tower which crowns the whole. The present building has stood a thousand years, being erected in the ninth century. But in the arches under the choir, and the basses, and parts of the shafts, of the columns of a cathedral which stood here previously, and which was of a totally different style of architecture from the present. The sculptured screen which forms the entrance to the choir, in the discovery of the work upon it, is the most beautiful and remarkable work of this art upon so large a scale which I have ever seen. While I was running through the immense edifice, the sounding of the organ indicated the hour of worship, and I went into the choir where it is performed. But the service was worse performed than I had seen it any where before, in the manner and deportment both of ministers and singers. It amounted to an absolute burlesque of religious worship. There seemed to be no one engaged in it, who felt the least concern in the whole matter, except in the desire to get through as quick as possible. To expect any religious influence or effect from manners like this, is preposterous. It is an exposure of the whole subject which it represents, to ridicule and contempt. These may seem strong expressions. They indicate, however, exactly the impression made upon me by the occasion. The great instrument of divine blessing under the Gospel is the preaching of the word. And though we are to endeavour to make the meeting together by ourselves to consist of the prayer and praise of Christians for prayer and praise alone,—yet the substitution of these formal, unmeaning, and unfeeling services, performed by careless and insulated hired agents, for the real prayer and praise of the people of God, is but a mockery of the whole subject. In this case, there was not even the compensation of tolerable music. After the service, I ascended by the winding staircase to the top of the centre tower. From this point, the view of the building itself, the surrounding city with its curious wall, and the vast extent of country, is magnificent indeed and fully repays the labour of the ascent. I stood here entirely alone, and as I looked upward and abroad upon the splendid scene, I could not but admire the wisdom and power of the Great Being who made it all, shining forth so wonderfully. There can be but few prospects in the world more beautiful and grand. The impression which it fastens upon the mind is mingled awe and admiration. The remaining object in the minster is the beautiful octagon chapter house, which is said to be the most finished and perfect Gothic building in the kingdom. My visit to the cathedral, was a gratifying close to my sojourn in York. And I felt that I had seen much in this celebrated and remarkable place, when I took my journey from it yet northward to Scotland, to which, however, I will not now refer.

S. H. T.

JUSTIFICATION BY BAPTISM.—The Southern Churchman under this head notices the paragraph in Bishop Whittingham's late Charge, referred to by our correspondent, "Protestant Episcopalian," last week, where the Bishop of Maryland speaks of Bishop Moore as one of those who held this doctrine and was "hated" and shot at by other denominations for so doing. The editor says "great injustice is" hereby "done to the views of our late reverend diocesan, Bishop Moore, on that important and vital doctrine of gospel justification." In proof he refers to Bishop Moore's Charge of 1839—and then adds:

"We beg our readers carefully to read those extracts, and candidly to compare them; and we think they cannot fail to discover that, according to the 'charge,' this important and blessed doctrine, which Bishop Moore ever delighted to make the theme of his discourses, is presented, to say the very least, under aspects, and placed in connexions, which he would have unhesitatingly repudiated, if not as changing its very nature, as neutralizing its character, and stripping it of its peculiar power and glory."

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"As the organ of the diocese of Virginia, we have regarded it as an obligation due to the memory and character of Bishop Moore, to make the above correction."

DIVINE RULE OF FAITH.—It must be truly gratifying to Mr. Gesdle, that his work on the "Divine Rule of Faith" has received the commendation of so many great, learned and good men. The Bishop of London, and the Archbishop of Canterbury, at an early period after its issue, expressed their admiration of the work. The Bishop of Calcutta, in a note appended to his Metropolitical Charge, says: "It would be unpardonable in me not to acknowledge here the eminent services rendered to the cause of truth, by the Rev. W. Goode, in his *masterly and learned, and most conclusive work on the Divine Rule of Faith and Practice.*"

THE SPIRIT OF MISSIONS.—The July No. of this periodical has just reached us. It contains besides some items of intelligence, the sermon preached at the annual meeting, and the proceedings of the Board of Missions at that meeting, the Reports, of the several Committees and missionary Bishops presented to the Board on this occasion, and an earnest word from Bishop McIlvaine in behalf of the Clergy Institutions of Gambier, Ohio."

In consequence of some discussion having arisen out of an editorial article, inserted by the Secretary of the Domestic Committee in one of the numbers of the "Spirit of Missions" some few months since, it was resolved, "That on future Nos. of the Spirit of Missions the following words should be printed, to wit: *It is to be understood by the readers of this periodical, that the "Board of Missions" are not responsible for the expression of editorial opinions, but simply for the accuracy of facts connected with their operations.*" In reference to the matter also the Rev. Mr. Harris read the following communication to the Board, which, on motion of Dr. Hawks, was ordered to be printed in the next No. of the Spirit of Missions.

"An article or articles having appeared in the Spirit of Missions under the editorial supervision of the undersigned, which have been supposed to involve an expression of sentiment in behalf of the Church on the subject of slavery—the undersigned hereby disavows all such intention; and in consideration of such construction put on the above mentioned article or articles, the undersigned is sensible of the incumbency of the publication, and hereby respectfully begs leave, in his editorial capacity, to be considered as withdrawing the same.

N. S. HARRIS.

Boston, 21st June, 1843.

We are sorry to see that under the head of *finances of the Foreign Committee*, it is stated—"the present state of the Treasury is such that recourse must of necessity be had to borrowing unless means more adequate for current expenses shall come in speedily." In the Domestic Committee's mode of action, we are informed, that a change will take place, so that hereafter "Bishops will appoint Missionaries and stations, and regulate the movements of Missionaries." The Committee will collect and appropriate funds, and prescribe the conditions, on which they may be employed.

SECRETARY OF THE FOREIGN COMMITTEE.—We copy the following item of intelligence from the Spirit of Missions. Mr. Irving possesses very high qualifications for this office, if he can be spared from the very important post of usefulness which he has filled with so much acceptance. "The Rev. Pierre P. Irving, of Geneva, Ontario county, New York, was, on Wednesday evening, elected Secretary and General Agent of the Foreign Committee of the Board of Missions."

MISSION TO CHINA.—It has been to me a matter of deep regret and humiliation that our Foreign Missionary Committee should have had no response to their call for Missionaries to China. Month after month has passed without a single offer for this field of labor. It could not be that there was no missionary spirit in the Church, or that men were not willing to make the sacrifice which such an undertaking would require; but most rather we think have arisen from a fear of unfitness for so great an undertaking. We are glad to be able to record an interesting fact in connection with this very important, and at present exceedingly interesting call.

The Rev. Dr. Boone, our Missionary to China, recently visited the Theological Seminary of Virginia, and delivered several addresses to the students with special reference to his mission. The result was, that seventeen of their number were induced to give their names and offer themselves as candidates for missionary work in that newly opened and extensive country. We trust that the Spirit of God will guide the counsels of the Committee and lead them to such a selection from those offered as shall most promote His glory.

THE PROTESTED ORDINATION.—The Pamphlet issued by Drs. Anthon and Smith, came to us so late that we are not able to furnish our readers with even an outline of its contents. We shall next week review this whole matter, and apprize our readers of all the main facts developed in the above pamphlet.

NEW AGENTS.—Mr. C. R. King, of Newark, Ohio, has been appointed an Agent of the Episcopal Recorder. Also, Mr. H. Adrience has been appointed an Agent for the Episcopal Recorder in Oswego, New York.

TO CORRESPONDENTS.—We feel exceedingly indebted to H. M. B., for the interest he expresses in our paper. We should be most happy to meet the views of E. C. H., but we know no way in which the money he wants can be raised unless himself or an agent were present to represent the matter. If he wishes us to make the statement in the Recorder we will do so with pleasure. We are obliged to *Presbyter*, for his suggestions; in some things he is mistaken, in others, we have no doubt, entirely correct. *A Subscriber* did not reach us until our paper was made up, but shall appear next week. J. P. came too late for insertion in our present No.

NEW PUBLICATION.

ENGLISH MARTYROLOGY, by Charlotte Elizabeth, in two vols., with an introduction by the Rev. E. Bickersteth.—This valuable work is an abridgment of Foxe by the well known lady whose name is affixed to it, and made by the suggestion of Mr. B. They, together with "Bickersteth's Scripture Help," have been lately published by the Presbyterian Board of Publication. The Martyrology has been stereotyped, and is put at the very low price of $1 12 for the two vols. On sales to the amount of $50, a deduction of 20 per cent. is made, which would reduce the price to 86 cents for the two beautiful volumes with plates, which is not half the usual cost of such books. The stereotype plates have been presented to the Board by a friend, which enables them to sell this work so cheaply. The publication of such a book, is a cause for joy. It is so adapted to our present needs, and in a shape unaccessible to all. There is no picture of Anti-christian Rome so faithful as Fox. His simple histories detail all the facts and delineate the features of this horrible power in a most affecting and effective manner. And every day, when unconverted Protestants are so exposed to the delusive influence of this mother and mistress of abominations, and likely to be deluded by her repeated assertions of a changed character, there is especial need that all should be able to see, through what a sea of fire, she has ever compelled those who have opposed her to pass, when in her power. Nothing is a more seasonable instrument, in our day, than the lives and sufferings and deaths of our venerated Reformers. We recommend this book for universal circulation among the young. And we feel ourselves, as Episcopalians, obliged to this highly respectable Board, for bringing out in our community, a work so peculiarly honourable to the character of our own church.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

ORDINATION.—On Sunday, July 16th, in St. Peter's Church, Pudel, Revived M. Abercrombie, an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rt. Rev. Bishop, sermon by the Bishop, the candidate presented by the Rev. Mr. Odenheimer, rector of the Church.

NEW HAMPSHIRE.

The annual Convention of this diocese, as we learn through a correspondent in the Christian Witness, was held on the 26th ult., at St. Thomas' Church, Dover. Nine parishes were represented in the Convention, having eight settled pastors. The parochial reports are said to be of a very encouraging character. "A special convention has been called by the Standing Committee, to meet at St. Paul's Church, Concord, on the first Wednesday in October next, for the purpose of electing a bishop of the diocese, provided it shall be deemed expedient."

MASSACHUSETTS.

We have just received the Journal of the late Annual Convention of this diocese, which was held in St. Paul's Church, Boston, June 14th. It appears from Bishop Eastburn's address, that during the past year eleven deacons, and five priests have been ordained in this diocese, of the deacons five were from other dioceses, and of the priests three were from Rhode Island. The whole number of persons confirmed, during the conventional year, has been 967; the corner stone of one church has been laid. There are at present thirteen candidates for orders in the diocese. The Rev. Samuel McHarney, a presbyter, has at his own request, been declared from the Ministry. The whole number of clergy canonically resident in the diocese is 52. There have been raised for diocesan missions $2,734.

Bishop Eastburn officiated in Christ Church, Cambridge, on Thursday, July 6th, and instituted the Rev. Nicholas H. Ivon into the rectorship of the parish.

BISHOP EASTBURN'S APPOINTMENTS FOR THE VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Sixth Sunday after Trinity, July 23, New Bedford. Wednes. 26, Nantucket. Friday, 28, Fall River. Seventh Sunday after Trinity, July 30, Newton Lower Falls. Monday 31, Hopkinton. Tuesday, August 1, Williamsville. Wednesday, 2, Westerly. Friday, 4, Chappaville. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

CONNECTICUT.

On Friday, the 7th inst., in St. James' Church, New Londin, the Rt. Rev. Bishop Brownell admitted Mr. Geo. H. Dexter, an alumnus of the General Theological Seminary, to the holy order of deacons.—*N. Y. Churchman.*

NEW-YORK.

Bishop B. T. Onderdonk, on Sunday morning the 16th inst., visited Zion Church, Little Neck, L. I., and admitted the minister of the parish, the Rev. Henry M. Beare, deacon, to the Holy Order of Priests.

Prayers were read by the Rev. Professor McVickar of New York, the Lessons by the Rev. Dr. Schroeder of Flushing, and the candidate presented by the Rev. F. J. Goodwin, Rector of St. George's Church, Flushing. There were also present on the occasion, Archdeacon Cumming of the island of Trinidad, the Rev. H. W. Sawtelee of Astoria, and the Rev. L. Van Bokkelin, of St. Paul's College. All the Presbyters uniting with the Bishop in the imposition of hands. In the afternoon of the same day *three* were confirmed.

Bishop Onderdonk consecrated St. John's Church, Lilp, Thursday morning, July the 6th. The Churchman in recording the fact states:

"This Church was built about the time of the commencement of the revolutionary war, and of course, long before we had a Bishop to consecrate it. Having been recently greatly enlarged and thoroughly repaired, that solemnity was asked by the Vestry, conformably with well-established usage in case of churches similarly situated in various parts of our country."

He also confirmed *twenty persons* in the afternoon in the *same* Church. And on Sunday, July the 9th, he confirmed *twelve* on St. Paul's Church, Tompinsville.

At a Meeting of the Missionary Committee of this Diocese, held on Tuesday last, the following Missionaries were appointed to supply vacant stations:—

The Rev. Elgar P. Williams, Deacon, for Throgmorton, Essex county.

The Rev. John Hughes, for Exeter and Monticello, Otsego county.

The Rev. Fletcher J. Hawley, Deacon, for Canton, St. Lawrence county.

The Rev. William Adams, for Setauket, Suffolk county.

The Rev. Benjamin Daniels, Deacon, for Hampton, Washington county.

The Young Men's City Missionary Society, at a meeting held on the evening of the 23th of June, unanimously nominated the Rev. B. C. C. Parker, of Boston, as Chaplain to Seamen in this city; and the Bishop having confirmed the same, Divine Services are to be commenced on Sunday morning next, in the large commodious room at the South corner of Pike and South streets, where the Bethel flag is to be displayed.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster Co.* Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence Co.* Friday, 11, *Hudson.* 12, Athens, *Greene Co.* Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia Co.* 16, Redhook, *Dutchess Co.* 17, Ulster, *Ulster Co.* 18, Hyde Park, *Dutchess Co.* 19, Esopus, *Ulster Co.* Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess Co.* 21, Wappinger's Creek. 22, Marlborough, *Ulster Co.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam Co.* Ordina. A. M., Confir. P. M. Saturday, 26, Fishkill, *Dutchess county.* Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing. 1 P. M. Newburgh, *Orange county.* Tuesday, 29, Montezella *Sullivan county.* Thurs., 31, Walden, *Orange county*, Ordina. A. M., Confir. P. M. Sept. 1, Goshen. Twelfth Sunday after Trinity, Sept. 3, A. M. Cold Spring, *Putnam county*, 4 P. M. Philipstown. Tuesd., 5, Peekskill, *Westchester county.* Thursd., 7, Sing Sing. 8, Tarrytown. 9, Greenburgh. Thirteenth Sunday after Trinity, Sept. 10, A. M. Yonkers, 4 P. M. Fordham. Fourteenth Sunday after Trinity, Sept. 17, Flatbush, *Kings county.* Seventeenth Sunday after Trinity, October 1, St. Mary's Church, New York.

WESTERN NEW YORK.

Bishop De Lancey officiated in St. Mark's Church, Hants Hollow, Sunday, July 24, and confirmed *seventeen* persons. On the 30th he confirmed *four* in St. Paul's Church, Angelica, and on Sunday the 9th, *nine* in St. Stephen's Church, Olean, Cattaraugus Co.

BISHOP DELANCEY'S APPOINTMENTS.

Sund. July 23, St. Paul's, Lewiston. 10½ A. M. 2 P. M. Mond. 24, Youngstown, 11 A. M. Tues., 25, Niagara Falls, 11 A. M.

VIRGINIA.

We learn from the Southern Churchman, that Bishop Johns, in his tour of Episcopal visitation from May 29th to June 21st, administered confirmation in fourteen different parishes to *ninety five* persons. He consecrated in this tour two Churches, one of these was Christ Church, Middlesex. Of this structure, the Southern Churchman says:

"This is one of the old brick buildings erected more than a century since, but suffered to become almost a pile of ruins. When the resolution to repair it was adopted, it was found unroofed—its walls crumbling, and trees of considerable size, were growing within the enclosure which they formed. But the zeal and liberality of a few individuals, it has been restored to the purpose for which it was originally built, and in finish and commodiousness, may compare with our best country churches. On the day of its consecration, a subscription was made for the support of a clergyman, which, in connection with the contribution from the Church in Mathews, and a small amount from the Diocesan Missionary Society, will enable us to furnish these counties with regular ministerial services."

The other Church consecrated by Bishop Johns is St. John's Church, King George Court house. In reference to this structure we have the following account.

"This is a new brick building, very convenient in its arrangements, and highly creditable to those by whose enterprise it has been erected. The congregation collected on the occasion was large, attentive, and serious, affording very encouraging indication of a reviving interest in the services of the Church."

KENTUCKY.

A NOBLE LEGACY.—The late John Bustard, Esqr., of Louisville, and member of St. Paul's Church, of which Rev. William Jackson is rector, bequeathed to the Protestant Orphan Asylum in that city, in addition to a lot of ground suitable for the erection of a new building, the sum of *ten thousand dollars.—Southern Churchman.*

MISSISSIPPI.

The Rev. B. B. Killkelly, D. D., has resigned his charge as rector of the Protestant Episcopal Church in Vincennes, Indiana, and removed with his family to Port Gibson, Mississippi, which is to be the place of his future ministerial labors.

MARRIED.

At St. Bartholomew's on Tuesday evening, the 11th inst., by the Rev. Dr. Tuttle, Mr. RICHARD M. ABERCROMBIE, of Philadelphia, to ELIZABETH T., daughter of WILLIAM R. COOKE, of New York.

Obituary.

Died, July 12th, Julia Linn, daughter of the Rev. William Adderly, aged 4 months and 1 day.

NEW WORK BY CHARLOTTE ELIZABETH.

THE GLORY OF ISRAEL, or Letters to Jewish Children on the early History of their nation, by Charlotte Elizabeth. 153 pages, 18mo. with a beautiful Lithograph frontispiece. Just published by the American Sunday School Union, and for sale at the Depository No. 146 Chestnut st., Philad.

Ecclesiastical Calendar.

SIXTH SUNDAY AFTER TRINITY.—July 23.
Proper Lessons for Morning Service, Exod. xv. Acts xvii. Evening, Exod. x. Heb. xi.

SEVENTH SUNDAY AFTER TRINITY.—July 30.
Proper Lessons for Morning Service, Exod. xix. Acts xx. Evening, Exod. x. Heb. xii.

EIGHTH SUNDAY AFTER TRINITY.—August 6.
Proper Lessons for Morning Service, Exod. xxi. Acts xxvi. Evening, Exod. xx. Heb. xiii.

NINTH SUNDAY AFTER TRINITY.—August 13.
Proper Lessons for Morning Service, Num. xxi. Acts xxvii. Evening, Num. xxii. James i.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Pequea,	Monday,	August 6th,	Morning.
Leacock,	do.	do.	Afternoon.
Paradise,		7th,	Morning.
Pittsburgh,	Sunday,	13th,	Morning.
Douglassville,	do.	do.,	Afternoon.
Phœnixville,	do.	do.	Evening.
Yardleyville,	Sunday,	20th,	
New London & West Marlboro',	Route, Sunday, do.	27th, do.	Morning. Afternoon

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From Zion Church, St. Andrew's Parish, Jefferson county, Va.	$ 10 00
"A Widow's Mite,"	1 00
Collected by a member of St. Andrew's Church, Phila. for Kenyon College,	25 00
Received by Bishop McIlvaine from a female communicant of St. Andrew's ch., Phila.	50 00
Previously acknowledged,	506 41
	$592 41

FOR CHURCH AT SPRINGFIELD, OHIO.

From St. P. E. parish in an ext collections,	85 66
Previously acknowledged,	1 12
	86 18

WILLIAM STAVELY & Co.

The Treasurer of the Penn Society for Evangelizing the Jews acknowledges the receipt of $229 00
Before the organization of the Society, the receipts amounted to 40 00
$195 00

C. F. LEE, Secretary.

MISSION CHURCH OF THE EVANGELISTS.

The undersigned gratefully acknowledges from the Church of the Epiphany, by Zebulon Lewke, Esq., Parish Treasurer, for current expenses, $50 00

ROBERT GRAFTON, Treasurer.

HOVER'S INK.

From the Baltimore, Lutheran Observer.

HOVER'S INK.—We have received a bottle of this Ink and tried and found it very good. Mr. Hover supplies Congress, numerous Banks, Mercantile, &c. &c., with ink, and he has an immense number of certificates from the highest authorities, all bearing unequivocal testimony to the excellent quality of his ink.

From the Germantown Telegraph.

HOVER'S INK.—We have used for some months the black ink manufactured by Mr. *Joseph E. Hover*, and can speak advisedly of its excellence. It is the best, we think, that we have ever tried.

For sale at No. 105 North Third st., 6 doors below Race, East side, Philad., by JOSEPH E. HOVER,
Manufacturer.

Also at G. F. Nesbitt's corner of Wall and Water sts., New York.

CHEAP THEOLOGICAL BOOKS.

THE Subscriber offers the following valuable books at the low prices, viz.—Doddridge on Regeneration, $2 75—Companion to the Bible $2 25—Doddridge's Family Commentary, $2 50—Macknight on the Epistles, $2 50, —Scott's Annual History, 8 vols. $3 25—Hunting's Sacred Biography, $1 26—Josephus Complete, $1—Paley's works do., $1 37—Watson's works 2 vols complete, $2 50—besides a large assortment, too numerous to mention, at the same low prices. An assortment of Bibles from 40 cts. to $40. Pocket Bibles gilt edge and locks 75 cts. Prayer Books from 20 cts. to $4, also a large variety of Juvenile and Sunday-school books at very low prices.

For sale by JAMES K. SIMON,
July 22—6t* Fifth st., above Spruce.

TAYLOR'S LIFE OF COWPER.

Price 37½ cents.

EDWARD C. BIDDLE, No. 6 South Fifth st., has just published—The Life of William Cowper, compiled from his correspondence, and other authenticated sources of information; containing remarks on his writings, and on the peculiarities of his interesting character, never before published, by Thomas Taylor." Cheap edition 37½ cts.

THE TRUE ISSUE FOR THE TRUE CHURCHMAN; a statement of facts in relation to the recent Ordination in St. Stephen's Church, New York, by Rev. Drs. Smith and Anthon. Price 9 cts.

Just published and for sale by JAMES K. SIMON,
July 22—2t* Fifth st., above Spruce.

THIS DAY PUBLISHED,

THE PRACTICAL CHRISTIAN, or the devout Christian, a book of devotion, containing the whole duty of a Christian, on all occasions and occurrences fitted to the main use of a holy life, by R. Sherlock, D. D., with a list of the author, by the Rt. Rev. Bishop Wilson, author of Sacra Privata, &c., one elegant volume, 16mo. price 87½ cents. The Practical Christian, now submitted to the reader from the seventh English edition, is by far the most important of all Dr. Sherlock's works, it was a work of gradual growth and progressive enlargement, and we have the strongest testimony to the fact, that he made it the model of his own devotions—strictly observing himself, and he so earnestly recommended to others. The following describes its very impressive use in some of the living model—being the tutor of Bishop Wilson, again before us, and is may be devoutly hoped that as then author while living, succeeded in forming one of the method and character, in the Church's modern Calendar, whose, though almost from us in time, like his work, almost as of every where as with his own saintly spirit, may tend to produce many more such characters to the glory of God, and the edification of his holy Church.—Schroe's preface.

&c. &c.

A Help to Catechising, for the use of the clergy, schools and private families, by James Bowen, M. A., revised and adapted to the use of the Protestant Episcopal Church in the United States. By Henry Anthon, D. D., Rector of St. Mark's Church, New York. This little volume is designed as the God of a series illustrating the doctrine and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the morning and evening services, &c., the series will be under the editorial charge of Dr. Anthon. Price, single copies 6¼ cts., 50 copies $2 50, 100 copies $4.

GEO. S. APPLETON, Publisher,
148 Chestnut st., opposite the Arcade.

HANNAH MORE'S WORKS COMPLETE.

NOW publishing, to be complete in 8 parts, the complete works of Hannah More, with a portrait, price 25 cts. per number, for sale by JAMES K. SIMON,
July 22 Fifth st., above Spruce.

MONEY RECEIVED FOR THE RECORDER

Mrs. Wm. Morton, Prince Frederick, Md. . $ 2 50
Conversants, Ohio—Capt. J. H. Cromwell $2—Samuel Trevor $2—Samuel R. Bates $1 25—H. Prudence, Charles Libeau, John Keenan, Charles Nesbet, H. Balmgil, Wm. Collier, each $2 50, ... 22 25
Jacob Pott Mauch, Pa. 2 50
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C. C. K. K., Newark, Ohio, ... 2 00
J. W. Kennedy, Hagerstown, Md. . . . 2 50
Richard Regan, do. 2 50
Dr. Asa Coleman, Troy, Ohio, to Nov. 1843 . 2 00
Mrs. Cornelia Brownell, Perry, O. . . . 8 50
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Miss Ann Goldsborough, Cambridge, Md. . 2 50
Rev. J. Brested, Bristol, R. I. 8 00
Joshua Coggeshall, New Bedford, Mass . . 2 00
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Company C, 2d Artillery, do. 2 50
H. L. Bailman, Agent, Pittsburgh, Pa. . . 25 00
$145 00

Poetry.

For the Episcopal Recorder.

A WISH FOR A FRIEND ON HER WEDDING DAY.

TAT EARTHLY LOVE SHOULD DRAW—NOT WEAN FROM HEAVEN.

It may be thought obtrusive thus in me,
When many friends are thronging close around thee,
To whisper prayers of happiness for thee,
With voices deep;—chains that so long have bound thee!
To add my simple lay to swell the throng;
To cast my humble garland at thy feet;
Friendship to prove by unambitious song,
And crave a blessing at the mercy seat!

Yet, surely, I may claim this much at least:
Accept my simple off'ring, then, I pray!
I would that ev'ry wish could be a flower,
Wherewith to strew Life's dark and dangerous way:—
"Dark," sure it is! for sin hath made it so!
And "dangerous," for the tempter yet hath power;
Yet "greater is our champion, than our foe;"
A sure defence in ev'ry trying hour.

And chide me not, if whilst I strike my lute,
And fain would wake the notes of joy and gladness,
I find th' flower-encircled strings are mute,
And those alone respond which breathe of sadness!
'Tis well, indeed, for friendly hearts to bless,
And yet 'tis hard for friends to let thee leave!
Their voices ask not less thy happiness;—
Forgive their fall'ring!—they but *feel*, not grieve!

Life hath its cares, and these must all endure:
And they who ask His Spirit for their guide,
Shall, as "refined silver," doubly pure,
By trials of mercy still be sanctified!
Blest they who, in communion sweetly blent,
Enjoy the faith which gilds life's day and even,
E'en love's rapt tones become more eloquent,
When both are sharers of the hope of heaven!

Take then my wishes for thy best estate:—
Whate'er of trial my Father in Heaven gives,
Still may His loving spirit on thee wait,
Thy heart to lead where Jesus ever lives:
There may our spirits ever cleave in hope,
To that bright fount of joy and purest pleasure,
No more with sin, with pain or death to cope,
But quaff those streams of bliss which know no measure!

ALBANO.

Philadelphia, June, 1843.

THE MANIAC AND THE DUELLIST.

BY REV. SAMUEL IRENÆUS PRIME.

A few years ago I visited an Asylum for the Insane. It was a gloomy place—for where is a wilderness of deeper gloom than the howling waste of ruined mind? We passed from one cell to another, and with shuddering surveyed the varied forms of madness which had seized the images of God. As we opened the door of a long hall, the cries of agony that broke on the ear, brought us instantly to the cell from which they came. We looked through the grated door, and in the corner, lay a human form, in the midst of a heap of broken straw. They told us it was a WOMAN. Every breath was a shriek: yet not such a shriek as comes from the sufferer when the knife cuts keenly through the joints and the marrow; but such a shriek as you might think a spirit gives when suffering amid the torments of the lost! Nor was this a transient paroxysm of agony. From hour to hour, day after day, night following night, she cried "Oh Lord, have mercy, Oh Lord, have mercy—mercy—mercy;" until her strength was spent! Thus weeks and months rolled by, and still the miserable sufferer knew "no rest day nor night!"

It was terrible. Many days after I was there, those dreadful screams would ring in the ear, as if were heard the distant wailings of the lost. Even now, though years have passed, when sleep for a brief season is a stranger, those cries of anguish—that woman's wails, will break upon the stillness of the night, and pierce the soul with pain. That was misery. It was an image of perdition: it gave the spectator a more vivid conception of its horrors than perhaps he had ever before obtained, but it lacked the susceptibility of agony which belongs only to the disembodied soul! But we have another tale of wretchedness to present.

A few years ago a duel was fought near the city of Washington, under circumstances of peculiar atrocity. A distinguished individual challenged his relative, once his friend. The challenged party having the choice of weapons, named muskets, to be loaded with buck shot and slugs, and the distance ten paces; avowing at the same time his intention and desire that both parties should be destroyed. They fought. The challenger was killed on the spot, the murderer escaped unhurt! Years afterwards, an acquaintance of mine was spending the winter in Charleston, S. C., and lodged at the same house with this unhappy man. He was requested by the duellist one evening, to sleep in the same room with him, but he declined, as he was very well accommodated in his own. On his persisting in declining, the duellist confessed to him, that HE WAS AFRAID TO SLEEP ALONE, and as a friend who usually occupied the room was absent, he would esteem it a great favor if the gentleman would pass the night with him. His kindness being thus demanded, he consented, and retired to rest in the room with this man of fashion and honor, who some years before had stained his hands with the blood of a kinsman. After long tossing on his unquiet pillow, and repeated deep, half-stifled groans that revealed the inward pangs of the murderer, he sank into slumber, and as he rolled from side to side the name of his victim was often uttered, with broken words that discovered the keen remorse that preyed like fire on his conscience. Suddenly he would start up in his bed with the terrible impression that the avenger of blood was pursuing him; or hide himself under the covering as if he would escape the burning eye of an angry God, that gleamed in the darkness over him, like lightning from the thunder cloud! For him there was "no rest, day nor night." Conscience, armed with terrors, lashed him unceasingly, and who could sleep? And this was not the restlessness of disease, the raving of a disordered intellect, nor the anguish of a maniac struggling in his chains! It was a man of intelligence, education, health and affluence, given up to himself—not delivered over to the avenger of blood to be tormented before his time—but left to the power of his own CONSCIENCE—suffering only, what every one may suffer who is abandoned of God!

I have this narrative from the lips of the man who saw and heard what is here related, and therefore I repeat it with entire confidence in its truth. These details of mental and moral suffering are needful, not to raise the sympathy and harrow the tender sensibilities of the human heart, but to illustrate this simple thought: if here, in the imperfect state of being, with limited capacities for misery, with half-developed sensibilities, poor human nature may alone suffer, what may not the immortal mind endure when the clay easement shall fall off, and the naked spirit lies under the wrath of Omnipotence; every faculty of that spirit a living nerve, and every breath a flame of fire!

Let the philosopher who loves to speculate and cavil, or he who fears and trembles lest there be a second death, or he who laughs at the Bible as a cunningly devised fable, let these unite in rejecting the doctrine of future punishments, because the spirit cannot FEEL material fire; let them deny that there is any such locality as that so minutely and fearfully described, where the smoke of their torment will ascend forever. I will not quarrel with them about names. Let it be granted that there is no "bottomless pit," that there lives no undying worm; that no everlasting fire awaits the wicked, into which they will be turned with all the nations that forget God. If these expressions are not to be understood LITERALLY, they are figurative—the language of strong emotion seizing on the most vivid images to express that which no words can adequately convey—and therefore the misery may be fairly presumed to be worse than if the language were to be received in its literal sense. But if the EXPRESSIONS are figurative, they are not employed loosely or idly by the Holy Spirit who indited them. If they are not intended to teach us, that after death has destroyed this body the soul SHALL live, and if in sin then in misery, as exquisite as language can express or thought conceive, "tell us, O, thou our compassionate God, tell us what they do mean. Let us not be left in ignorance of the meaning of these fearful words, and above all things, O leave us not to be deceived with the thought that they mean nothing, till we wake in woe to mourn our sad mistake." It should be enough for rational men to know that THAT punishment is certain, that it is involved in the nature of the soul, and must be prolonged while the soul lives. And with this knowledge founded on the positive and clearest declarations of the Bible, and graven in the conscience of every nation that ever existed, what rational man will suffer the priceless interests of that immortal soul to be in jeopardy a single hour!

Who, for all the wealth of ten thousand worlds, to be enjoyed for fourscore years, would consent to become at death, THAT MANIAC cooled in a heap of straw and gnawing her tongue in the anguish of her disordered mind! Who, for all the honor that ever wreathed the brows of men, to be enjoyed through life, would consent to be racked at death and for ever with the torments of that man's conscience who could not bear to sleep alone!

And what are these to the miseries that are before every one that lives and dies without a saving interest in Jesus Christ!

> "The wildest fire that darkens fire
> Are tapers to the heaven's etern;
> The tempest, in its loudest roar,
> Is hushy to the heaven's storm;
> The ocean, hushed to fairy lull,
> Is high wrought imagery with the cloud.
> To passion's dark and deathless sea."

[*Christian Family Magazine for May.*

For the Episcopal Recorder.

SCRIPTURE ILLUSTRATIONS.

"God's Word's a field of wealth unknown,
Where springs of life arise;
Seeds of immortal bliss are sown,
And hidden glory lies."

From "Hartley's Researches in the Mediterranean."

EZEKIEL, II. 9, 10.—*And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me: and it was written within and without.*

In the Monastery of Megaspelaion, I observed two beautiful rolls of this description. They contained the Liturgies of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by *unfolding*: and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached. Then you turned the parchment round, and continued to read on the other side of the roll: folding it gradually up, till you completed the Liturgy. Thus it was written *within and without*.

NAHUM, III. 17.—*The command was as the lovusts, and the captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth, they flee away, and their place is not known where they are.*

Nothing could be more accurate than this description of the grasshoppers. I observed this appearance, on a journey from Constantinople to Smyrna by land. Early in the morning, the beasts were seen congregated in the bushes, by the roadside, in a close mass; which it would be difficult to express in better words than "*camping* in the hedges." They appeared to be assembled with all the precision of military tactics. But *when the sun arose, they fled away, and their place was not known where they were.*

MARK, II. 4.—*And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.*

When I lived in Egypt, I used to look up, not unfrequently, at the roof above my head, and contemplate the facility with which the whole transaction might take place. The roof was constructed in this manner:—A layer of reeds, of a large species, was placed upon the rafters. On these a quantity of heather was strewed. Upon the heather, earth was deposited, and beat down into a compact mass. Now, what difficulty would there be, in removing, first the earth then the heather, next the reeds? Nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it. No inconvenience could result to the persons in the house, from the removal of the tiles and earth; for the heather and reeds would intercept anything which might otherwise fall down, and would be removed last of all.

A WORD TO PARENTS.

A mother with a group of children clinging to her arms, and looking up to her for sympathy, for tender instruction and advice, and twining themselves round her heart with all the endearments of filial affection—a mother—to tear herself away from such a scene of thrilling interest and duty, or not to devote to it her most precious hours, and holiest feelings, and most efficient energies! The very idea is revolting to our common nature.

Where ought she to find sweeter pleasures—where ought she to feel it, if she is more faithfully discharging her duty to her God and Saviour, than in the domestic circle, among the pledges of her love? Is it embracing with the utmost of her powers of usefulness a well ordered family state, and in this making it what Paul has designed it to be, the preparatory school in which the good citizen is to be trained up for the service of his country, and the devoted Christian for the service of his Master.

Let conscience weigh well these solemn claims, both in the case of the father and the mother, whenever the calls of business or of pleasure, the making of a little or more money, or the prosecution of social enjoyments, would interfere with them;—nay, when the calls of the public, or the voice of religion itself, would seem to urge to the performance of higher and more important duties. At least, let conscience weigh well these duties of domestic life, of God's own appointment, and on the faithful discharge of which the most important interests both of the public and of religion depend; and let an enlightened judgment, before or like the wood of God for immolation, and to the throne of his Grace for guidance, give its careful decision: before the sacrifice is made of a good which is certain, but may seem to be less, to another good, some times disappointing expectations, which may seem to be greater.

If duly can be unmistakingly and fully performed, both, beyond doubt, should be, if one or the other must be neglected, pause, pray, deliberate, lest the sacred trust of a father, of a mother, should be violated, or in any degree impaired.—*Gallaudet.*

RELIGIOUS PERIODICALS.

Religious periodicals, on account of their cheapness and ease of transportation, possess an influence which it is not possible to calculate. The nooks and corners of the world are explored by them, and they not unfrequently convey a candle to some dark spot, which, in time, becomes the modern of a great and glorious light. The character of its articles, which are, or should be, written, in an easy and familiar style, are such that, while they serve to amuse a leisure moment, at the same time insensibly seize upon the heart, and often are sources of deep and important reflection. This peculiarity makes a newspaper a fit vehicle for conveying throughout the church items of valuable intelligence, and arguments for important exertions. The cause of missions owes not a little of its prosperity to means like these, and well has their influence been appreciated. It yet needs more of such assistance for much has been already attempted for the conversion of the world;—much more must be done before the Church can lay to heart even the poor assurance that the work has been well begun.—*Christian Witness.*

DELIGHT NOT IN WINE.

"Take especial care," says Sir Walter Raleigh, "that you delight not in wine; for there never was any man that came to honor or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth a natural heat, bringeth a man's stomach to an artificial hunger, debaseth the form, causeth the hand to tremble, taketh away the memory, maketh a man contemptible, scorned of all wise and worthy men, hated in thy servants, in thyself and companions; for it is a beguiling and deformed vice, and remember my words, that it were better for a man to be subject to any other vice, than to it; for all other vices and sins are recovered, but a drunkard will never shake off the delight of beastliness: for the longer it possesseth a man, the more he will delight in it, and the older he groweth the more shall he be subject to it; for it diabolish the spirits, and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut.

"Take heed, therefore, that such a careless canker pass not thy youth, nor such a beastly infection thy old age; for then shall thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful memory to thy posterity, who shall study to forget that such a one was their father. Anchorites such as the first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness; but in youth there is too much as one draught permitted, for it putteth fire to fire, and wasteth the natural heat. And, therefore, except thou desire to hasten thy end, take this for a general rule, that thou never add any artificial heat to thy body, by wine or spice, until thou find that time has decayed it by natural heats: and the sooner thou beginnest to help nature the sooner will she forsake thee, and do thy best office to set."

A NOBLE EXAMPLE OF EARLY TIMES.

About the year 1770, a circumstance occurred, which deserves to be written in adamant. In the wars of New England with the Aborigines, the Mohegan tribe of Indians early became friends of the English. Their favorite ground was on the banks of the river (now the Thames,) between New London and Norwich. A small remnant of the Mohegans still exist, and they are sacredly protected in the possession and enjoyment of their favorite domain on the banks of the Thames. The government of this tribe had become hereditary in the family of the celebrated chief Uncas. During the time of my father's mercantile prosperity, he had employed several Indians of this tribe in hunting animals, whose skins were valuable for their fur. Among these hunters was one named Zachary of the royal race, an excellent hunter, but as drunken and worthless an Indian as ever lived. When he had somewhat passed the age of fifty, several members of the royal family who stood between Zachary and the throne of his tribe, died, and he found himself with only one life between him and the empire. In this moment his better genius resumed its sway, and he reflected seriously.—"How can such a drunken wretch as I am aspire to be chief of this honorable race? What will my people say? and how will the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I will drink no more!" He solemnly resolved never again to taste any drink but water, and he kept his resolution.

I heard this story, and did not entirely believe it; for young as I was, I already partook in the prevailing contempt for Indians. In the beginning of May, the annual election of the principal officers of the tribal colony was held at Hartford, the capital. My father stood differently, and it was customary for the chief of the Mohegans also to attend. Zachary had succeeded to the rule of his tribe. My father's house was situated about midway on the road between Mohegan and Hartford, and the old chief was in the habit of coming a few days before the election, and dining with his brother governor. One day the mischievous thought struck me, to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed beer on the table. I addressed the old chief—"Zachary, this beer is excellent; will you taste it?" The old man dropped his knife and fork—leaned forward with a stern intensity of expression; his black eye sparkling with indignation was fixed on me. "John," said he, "you do not know what you are doing. You are serving the devil, boy! Do you not know that I am an Indian, I tell you that I am, and that, if I should but taste your beer, I could not stop until I got to rum, and become again the drunken contemptible wretch, your father remembers me to have been. John, while you live, never again bring any man to break a good resolution." Sermons never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected; they looked at each other, at me, and at the speechless Indian, with deep feelings of awe and respect. Their appearance for ever reminded me of the scene, and charged me never to forget it. Zachary lived to pass the age of eighty, and scarcely kept his resolution. He lies buried in the royal burial place of his tribe, near the beautiful falls of the Yantic, the western branch of the Thames, in Norwich, and his tomb was shewn by my friend, Calvin Goddard, Esq. I visited the grave of the old chief lately, and repeated to myself his unmerited eulogy.

Col. Trumbull's Autobiography.

Children's Friend.

LITTLE LEWIS.

Many years ago, while I was in college, I opened a Sabbath school in a distant, neglected neighborhood, yet within the limits of the town. At first the project was greatly ridiculed, and many opposed. But ridicule and opposition soon gave way to a good cause; and in a short time I had seventy scholars.

The room in which we met was an unfinished chamber of a poor, lame woman—the only place that was offered. The floor was not nailed down, and neither ceiling nor plaster had ever been seen in the chamber. The clamney passed up in the centre, and the bare rafters were over our heads.

Yet never did I see brighter or happier faces than among the little groups with which I regularly met. They lived so far from church that few could attend; or rather, their parents felt too indifferent to carry them; so that their Sabbath school embraced all that was a Sabbath to them.

It is now many years since, and I suppose they have all grown up, or have been removed into eternity ere this time; but I can never forget that, my first Sabbath school, nor the happy endearments which composed it.

One hot Sabbath, I had walked out to meet my Sabbath school, and at the close of the lessons, I felt weary and unwell. The children were expecting me to give them a history of the holy Sabbath, from its first appointment, and to tell them why God appointed it, and what are our *duties* in regard to it; for so I had promised them, and had in fact prepared myself to do it. But being weary and unwell, I told them that, for these reasons, I would defer it till the next Sabbath.

While thus passing it off, I noticed a bright little boy, sitting near me, who seemed to look disappointed. He had expected to hear about the holy Sabbath. O, had I remembered how Christ taught the poor woman of Samaria, though he was weary and faint should I not have done differently?

The next Sabbath came, and my scholars were again coming together. On arriving at the house, instead of hailing them all quiet in their seats, as usual, I found them standing around the door, some sobbing, others looking frightened—all silent. On inquiry, they told me that little Lewis —— had just been killed by the mill!

At the head of my little flock, I hastened to the house where the little boy lived. At the door I was met by the father of the child, wringing his hands, his face red and swollen, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirits.

"O!" cried the man, "I might have known it. I might have known it all!"

"Might have known what sir?"

"O, I *might have known* that to-day one of my family must go; but I did not think—could not think—it must be my youngest boy!"

"Pray, how might you have known that one must die to-day?"

"Why, when I came home last evening, old Rover," (pointing to a stupid old dog that lay crouched under the table,) "sat on the door steps, with his face to the East, howling and howling. I knew then some one—or I might have known that some one—must go to-day, but I did not think it must be poor little Lewis."

"Do you believe there is a God?"

"O, yes; have no doubt of it."

"And do you suppose he reveals events to a dog, a creature without a soul, and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl, when his master is gone, and he feels lonely; and as to his face being towards the East, I see nothing strange in that, since your house lies the East."

"Ah! you may say so, but I might have known it would come." And again he hastened away to sob, and, I fear to drink, and then wander over his being more stupid than his dog.

I led my scholars into the room. They seemed to breathe only from the top of their lungs. I lifted up the white napkin, and there was little Lewis a mangled corpse! The little girls covered their faces with their handkerchiefs and aprons. The little boys wiped their eyes with their hands, and with the sleeves of their jackets.

For some weeks it had been very dry, and the streams had become low. But during the preceding day and night a heavy rain had fallen. A mill, on a small stream near by, which had stood still for some time for want of water, was set a-going early on Sabbath morning. I need not ask if the miller feared God.

About an hour before the Sabbath school usually came together, little Lewis went down to the mill-stream to bathe. The poor boy had never seen his parents keep the Sabbath holy. He swam out into the stream. The current was strong—too strong for him—he raised the cry of distress—the miller heard him, and saw him, but was too much frightened to do anything.

The current swept along—the little boy struggled—again cried for help—the waters rushed on—he was sucked down under the gate—the great mill-wheel rolled round—death!—he was in a moment crushed and dead! Scarcely had his last cry reached the ear of the miller before his mangled corpse came from under the wheel. *It was the same little boy who had looked so disappointed at the need before because I omitted to talk about the holy Sabbath.*

While standing beside the lifeless clay of this fair child, with all the children about me, my feelings were sad indeed. It seemed as if every child would cry out, "O, had you kept mum well, and told us about breaking the Sabbath, he would not have gone into the water—he would not have lain there dead." It seemed as if the lips, though sealed by the hand of death, would open and reproach me.

"Had I not put off my duty, probably this life would have been saved. What sacrifices would I not make, could that child come more come into my Sabbath school?" Such were my thoughts. I have never been able to look back upon that scene without keen anguish. I have sometimes mentioned it to Sabbath school teachers, and, in it urged them never to put off till the next Sabbath any duty which can be performed on this.

And since I have been a minister, when I have felt weary and feeble, and tempted to put off some duty to a more convenient season, I have recalled that scene to mind, and truly thinkful shall I feel in the great judgment day, if you, my dear children, will learn from this simple story two things.

FIRST. Remember and keep holy the Sabbath day. Had that dear child only obeyed this one short text, he would not have been called to the presence of God while in the very act of sin.

> "This day belongs to God alone;
> He makes the Sabbath for his own:
> And we must neither work nor play
> Upon God's holy Sabbath day.
>
> 'Tis well to have one day in seven,
> That we may learn the way to heaven;
> Or else we never should have thought
> About his worship as we ought.
>
> And every Sabbath should be prized
> As if we knew it were our last,
> For what would dying people give
> To have one Sabbath more to live?"

SECONDLY. Never in put off any duty, or any opportunity to do good, because you do not feel like doing it now. You may never have the opportunity of doing it again. Should you live and grow up, I have no doubt but you will be prospered and happy, that you will be respected and useful, very much as you keep the Sabbath. God will honor those who honor *him*.

REV. JOHN TODD.

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DOMESTIC MISSIONS.

The Treasurer of the Executive Committee has received since the report on the 3rd of July, the following contributions:

From Rev. Matthew Hale, Albany, N. Y., $7; St. Peter's ch., Mill Point, Ky., $11, $2.37; Christ church, Columbia, Ky., $4.12, $1.50; a member of St. Matthew's ch., Jefferson, Ala., $5; Rev. J. Shaw, $23.12. From All Saints' parish, N. York, per U. H. Weeden, $100; St. James' ch., New York, quarterly collection, per Rev. J. Dearborn, $75; Rev. Wm. Hall, $5; St. Stephen's and an infant, per Rev. Wm. Jackson, $4; Rev. Wm. Jackson, $1; per Rev. W. Odell, $16; St. Ann's Sunday school, Brooklyn, per Rev. Dr. Hawks, $10; Rev. Stephen Tyng, jr., $5; Rev. Dr. Hawks, $25; for the support of an infant under Dr. Hawks' $25; the remainder of an infant under the care of the parish, for Rev. Mr. Boone, $25; Rev. Dr. Hawks, $25; Rev. Dr. Berrian, $25; Rev. Dr. Milnor, $25; Rev. Dr. Wainwright, $25; Rev. Dr. Higbee, $25; Rev. Dr. Taylor, $25; Rev. Dr. Vinton, $25; Rev. Dr. Seabury, $25; Rev. Dr. Creighton, $25; Rev. Dr. Anthon, $25; Rev. Dr. Muhlenberg, $25; Rev. Dr. Forbes, $25; Rev. Dr. Lyell, $25; Rev. Dr. Ogilby, $25; Rev. Dr. Haight, $25; Rev. Dr. Schroeder